

Calvinist Contact

October 9, 1987 / 43rd year of publication / No. 2088

Mennonites agonize over advice to defend Canada

WINNIPEG, Man. (MCC) — Should the Mennonite Central Committee (MCC) Canada tell the government how to defend the country? Executive Committee members, meeting in Winnipeg Sept. 10, debated whether they should sign a response to the government's White Paper on defence policy which not only criticizes the policy, but also offers advice on how the government should defend the nation.

Written as an open letter to Prime Minister Brian Mulroney by Project Ploughshares, of which MCC Canada is a member, the response represents a "departure from our traditional non-directive approach to military defence strategy," according to MCC Canada Executive Director Daniel Zehr. As a result, he told committee members, staff were not prepared to recommend

that MCC Canada join other Canadian church groups in signing the response.

MCC Canada "does not consider it our business to tell the government how to run the military or defend the country," said Zehr after the meeting.

Committee members and staff also had reservations about the document's

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Thinkbit

If we eliminate the vertical, we become simply humanists.

If we eliminate the horizontal, we become self-righteous pietists.

If we eliminate either, we cease to be the church of Jesus Christ.

* Rev. Ronald Smith, United Church minister, Burnaby, B.C.



Photo: C.C. files

CF-18 fighter firing rockets. "Should MCC tell the government how to defend the country?"

Group combats "the high cost of dying"

Marian Van Til

ST. CATHARINES, Ont. — "The North American 'way of death' is the most elaborate and costly in the world," asserts a group of people who have experienced the death of someone close to them.

Experiencing the death of a loved one is, of course, "costly" in its emotional toll, but the material costs that must be borne often increase the stress of the experience.

That's why the Memorial Society Association of Canada, based in Weston, Ontario, was formed. A Calvinist Contact reader called the paper's attention to the society by relating a friend's experience at the death of his wife. "Maybe it did not take all their savings, but anyway, a big part of it," he explains. The Memorial Society, of which he is a member, could

have helped avoid that, "but many people don't know about a society like this," he says.

The Memorial Society describes itself as "an association of like-minded people from all walks of life, who want a simple, dignified alternative to the elaborate and increasingly costly funeral services promoted by the conventional funeral industry."

For a nominal \$10 lifetime membership fee, the society provides a "prearrangement form" which allows a member to indicate preferences in the disposition of his or her body, whether burial or cremation is preferred, and even the type of funeral service desired. Most societies have agreements with one or more undertakers in the community who will provide "dignified, inexpensive services for a pre-determined

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Low regard for strikes justified, says union representative



Photo: Courtesy CLAC, St. Catharines

During a CLAC strike picketers recruited a girl who lived nearby to carry their sign. The word "strikebreakers" was eventually replaced with the more effective "scabs."

Bert Witvoet

ST. CATHARINES, Ont. — In the face of numerous strikes — maritime engineers along the St. Lawrence Seaway, inside postal workers, public school teachers in Toronto — the public tends to become rather negative about the inability of workers and management to come to terms. At such a time the question of the right to strike comes into focus.

Not wanting to comment extensively on any specific strike, Henk Beekhuis, representative of the Christian Labour Association of Canada (CLAC), reflects on the phenomenon of strikes and picket lines.

The CLAC is not in principle opposed to the strike as a weapon in labour conflict, he says. At the same time this union does not believe that a strike should be a primary weapon, and it laments the fact that so many unions resort to a strike almost as a matter of course.

CLAC itself has used the strike weapon only twice in its 35 years of existence. That in itself speaks volumes about the reluctance CLAC feels towards open conflict. "A strike should not be used until all other avenues have been explored," says Beekhuis. "Binding arbitration is a far superior way. All strikes eventually get settled anyway. Why go through so much hardship and conflict?"

Abuse of rights

Beekhuis criticises unions like the Canadian Auto Workers (CAW) for asking its members for a strike mandate early in the negotiations. This gives people like CAW president Bob White a weapon as he goes to the table and it allows him to decide in favour of a strike even though the membership has no idea what kind of offer management has made.

Binding arbitration can also be abused, he admits. He mentions leaders of the nurses' union, who, almost as a

matter of course, do not even bother to negotiate: "They draw up a list of 126 grievances and go to arbitration, knowing full well that arbitration will give them about half of what they asked for."

Justice is a very hard commodity to achieve in labour relations, says Beekhuis. Neither a strike nor splitting the difference through arbitration necessarily produces justice. Sometimes an arbitration award does not even bother to give reasons for saying yes to some demands and no to others. It's as if the arbitrator simply flipped a coin on each demand.

Beekhuis does believe that if both sides are committed to reaching a settlement, such a settlement will come about. But political pressures inside union ranks and pride or recalcitrance on the part of management prevents early settlement.

Respect primary pickets

Once a legal strike is on, CLAC tells its members to respect the picket lines. But it has to be a legal strike and it has to be a primary picket line. CLAC does not favour placing union solidarity above the legality of a strike. Secondary picket lines, which are thrown up at places other than the place that is struck, should not be respected according to Beekhuis. They hurt innocent companies.

But he has a lot of sympathy for workers on the picket line. "You have to

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Dean McRae tells why we can't afford to be spiritual islands . . . p.8
Adrian Peetoom says there's good reason to let tomorrow take care of itself . . . p.9
"Can't Buy Me Love" encourages teenagers to be themselves. See cinema summaries . . . p.10

News

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest, Clarence Joldersma

State protection for all

Canadian Security Intelligence Service (CSIS) officials and Solicitor General James Kelleher tiptoed through a minefield of accusations, errors and bungled efforts as government investigations and opposition MPs' scrutiny revealed the toddling agency's growing pains. Public confidence in CSIS was already hindered by the fact that the security service and the RCMP are still trying to find the perpetrators of a terrorist attack suspected to have destroyed an Air India jet, killing all 329 people on board in June 1985. The confidence crisis grew with the stunning release of evidence that negligence by Canadian security officials may have contributed to the 1986 Vancouver Island shooting of Planning Minister Malik Singh Sidhu from the Indian state of Punjab.

Reasons for CSIS failings and the non-resolution of the Air India tragedy are varied and complex. But among the rubble the current investigations are uncovering lies a debilitating reality common to Canadian security and police forces: the inability to attract and integrate minority officers and staff into their work. Membership of security and police forces across the country is not fairly representative of visible minorities. It's difficult to know Canada and secure a peaceable order if many of the authorities so mandated are not sufficiently part of contemporary Canadian society.

Canada has haltingly accommodated various ethnic groups into parts of its public life but with little success into public safety forces. Most police forces insist that recruits be Canadian citizens or British subjects. Some programs to attract minorities have accepted applicants with landed immigrant status but changing entry requirements has not relieved the problem appreciably. Minority recruits are still deterred by a tendency toward self-selection of officers in a process whereby new staff may enter only at the bottom; despite varying skills and life experiences. To minorities, career development appears limited. Efforts by police forces attempting to fast-

track minority officers to senior positions have at times been derailed by racial bias evident among managing officers and lack of acceptance in day-to-day law enforcement relations with other officers and a predominantly white public. The remaining elements of institutionalized racism have kept minority recruitment largely unsuccessful.

The current Canadian system to secure public safety and justice needs inquiry not simply into the facts of specific cases but also into the kinds of structural changes that must be made to improve security and police force behaviour and functioning.

Canadians' appreciation is tested at times but we are learning to benefit from the rich diversity evident in food products, classrooms, faith expressions and living arrangements in our growing, ethnically changing population. We could also stand a fuller sense of community policing.

Varying skills and life experience would be helpful in intelligence gathering, detective work, crime prevention, community relations and other work by forces responsible for public safety. There could be different entry points to hire specific people for specific jobs as police officers. Training programs could address contemporary issues extensively, enabling recruits to empathize with, and function well among marginalized groups in society. Local and national police commissions should also become representative of various groups in Canadian society.

Canada needs community policing in which the police function to activate a sense of civic responsibility among citizens. Police and security forces that are sufficiently part of Canadian society would understand it better so as to help them carry out the task of effecting public justice and safety. Then, a spy agency might also be more sensitive to the particular security needs of visiting dignitaries travelling Canadian backroads.

Gus Polman is the Christian Farmers' Federation's Edmonton-based Development Education Co-ordinator.

Group combats "the high cost of dying"

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cost." Because a copy of a person's prearrangement form is filed with a participating funeral home, his or her relatives are not pressured to choose a more elaborate funeral.

The Memorial Society also educates its members: they are kept up to date on legal requirements and religious customs. Funeral legislation is monitored and consumer protection is advocated. The society encourages "living memorials" such as donations to charitable or research organizations. Members are informed about the needs for "anatomical gift-giving" as well. There is always a shortage of viable organs and tissues needed for transplantation. Members are informed of such procedures and given Universal Donor Cards if they wish.

Membership in the Memorial Society Association is transferable, so a move to a new city need not be a problem. Such local societies are run by unpaid directors, who are elected from and by the members.

The society stresses that there are no "rules" that must be followed in planning one's funeral. They believe, however, that money spent on elaborate funerals "could be better spent among the living." Having said that, they suggest that "most members prefer" the following kinds of arrangements: No embalming (in most cases, embalming is not required by law; it acts primarily "to permit the undertaker to display the body"); no cosmetic make-up or open casket viewing; a simple, low-cost coffin; a simple service (whether at a church, funeral chapel or crematorium chapel).

The general emphasis of the Memorial Society is shared by many Christian churches. The Anglican, Baptist, United and Roman Catholic churches are among those having made statements encouraging their members towards "simple" funerals. Anglican "Diocesan Directives and Suggestions" set out by the Right Reverend Lewis Garnsworthy, Bishop of Toronto, in 1976, say, "The accent on costly methods and paraphernalia — in fact, any undue concern about the body — is a worldly and pagan emphasis, not a Christian one." Garnsworthy says he "has a great deal of sympathy" with the work of the Memorial Society Association.

The *Canadian Baptist*, this country's major Baptist periodical, some 30 years ago, was already advocating "emphasis on the spiritual, not on what is material and discarded." It, like Garnsworthy, asserts that "it is

in direct opposition to the Christian conception of death and immortality to spend large sums of money on funerals, flowers and memorial stones." The Presbyterian Church in Canada sums up these and seemingly most church views with the statement, "The memory of the deceased is honoured only when Christian principles are honoured. Let simplicity and grace mark the funeral arrangements."

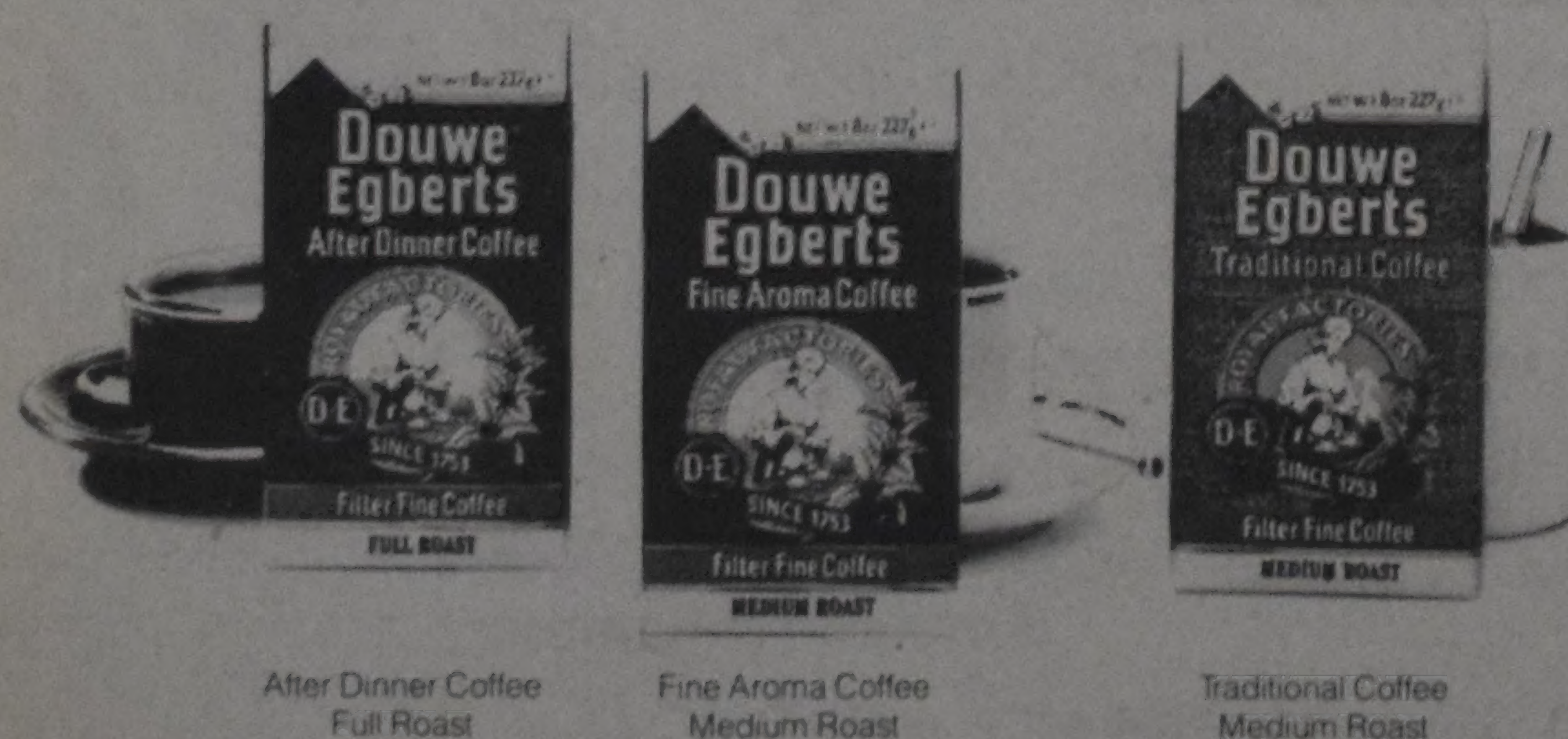
There is another side to the "simple funeral" issue, however. A representative of St. Catharines' Hulse and English Funeral Home is against what the Memorial Society Association stands for because it "doesn't allow a family a proper grief process." Non-embalming usually precludes the family (or anyone else) viewing the body. The Hulse and English mortician (who declined to be identified) calls the Memorial Society's suggestions the "drop in the box" method. Yes, that's crude, but that's the point. That approach is inappropriate, he thinks. He explains that, particularly when he was working in Toronto, under those conditions, people would return and ask, "was that *really* my grandfather in the casket?" "How can I answer that," he asks, "when I don't know their grandfather from ... [anybody else]?"

Bill Lidkea, a family counsellor practising in St. Catharines, supports the contention that viewing the body is important, and even more so for children. "You need that to be able to say goodbye," he explains. ... And "children need [that] to know that the person is never coming back."

The Hulse and English mortician would not comment on the fact that, while his views on people needing to grieve properly may be valid, that approach also puts more money in his pocket. He estimates that in St. Catharines (pop. 124,000) the costs for an "average traditional funeral" would start at about \$2,200, going as high as \$15,000 or more. (In addition, a single cemetery plot in a "preferred location" is \$390 for those with flat markers, \$420 for those with upright markers.) He admits that for \$650 one could get a grey flannel-covered wooden casket. That cost would not include embalming.

While sociologists support the mortician's view that allowing oneself an adequate means and time to grieve is extremely important, advocates of the Memorial Society Association don't see why that grieving needs to be so costly.

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Low regard for strikes justified, says union rep

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walk in their shoes a few miles to understand what it is like," he says. "I walked the picket line for three weeks in 1980 and it was a humbling experience. When you as a worker see someone else drive your truck or operate your machine, you get very angry. We had a hard time controlling our workers at times."

Beekhuis feels that low-

skilled workers are particularly vulnerable when it comes to being replaced during a strike. The higher-skilled workers are fairly safe. When you are almost irreplaceable, you hardly need a union, he says. Highly skilled workers are their own best union.

No polite strike

Asked whether CLAC is in favour of using terms like

"scab" he recalled a humorous incident when CLAC struck a company in Hamilton. "We used the term 'strikebreaker.' [See picture front page] But people did not seem to catch on to what we meant. So we replaced all the signs with new ones that read "scab." Then the people understood.

"You can't run a polite strike," he says. "A strike is war. Everything is fair. You haul out all the troops. That's the problem with strikes. During the Hamilton strike we went as far as to try to spot 'scab' trucks from an airplane. We found them too," recalls Beekhuis.

Our striking members were so mad at one of the managers that time that they threatened to put up a picket line around the church he attended. We

told them to forget about that one. Imagine having CLAC picketing a Sunday service somewhere!

It's experiences like that which make Beekhuis and other CLAC agents look upon a strike as a last resort weapon. The emotions get very high and violence is only a picket crossing away.

Postal strike comments

Beekhuis did not feel he could say much about the present postal strike and the refusal of CUPW to accept franchising. Traditionally CLAC is against contracting out, when it enters the place of work. That kind of practice is unfair, he finds. But he did not want to equate that with the post office practise of

contracting outside of the post office, though he could well understand that postal workers are threatened with the loss of jobs.

As for the use of replacement workers by the post office, Beekhuis pointed out that Quebec is the only province that forbids replacement. He would be in favour of a similar law for the rest of Canada. Replacement workers cause violence and make a strike ineffective and stand in the way of a settlement, he thinks. As such they should not be allowed.

But in the case of a national postal delivery system, the question must be asked whether the right to strike should have been extended in the first place. Beekhuis thinks it should not have been.

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position that Canada continue to rely on current nuclear deterrence theories instead of participating in nuclear war-fighting strategies. This call to reduce arms, but not eliminate weapons entirely, prompted Employment Concerns Director Dave Hubert to say that "the response says its OK to kill a few people, but not a lot. But as Anabaptists we believe Christ was serious when he said 'Love your enemies.' This isn't consistent with our theology."

Peace and Social Concerns Co-director Peter Penner wondered if MCC Canada would be acting consistently if it supported Canada's efforts to defend itself, but told Third World victims of injustice to refrain from violence. Others asked if MCC Canada could support the response in light of its stand against the return of capital punishment, where it stated that the taking of any life is wrong.

Question of relevance


While acknowledging the reservations, some committee members felt that MCC Canada should sign the response because of the growing problem of militarism. Zehr summed up the dilemma when he stated that the question was whether "we want to be an irrelevant purist, or a relevant realist."

In the end it was agreed not to sign the response. The committee decided to ask Mennonite and Brethren in Christ church leaders to examine the document and offer guidance about how MCC Canada should comment on Canadian defence policy.

Two staff members encouraged the committee to actively promote discussion of the response. Canadian Programs Co-ordinator Dave Dyck stated that the subject calls "for more than just consultation — it calls for us to provide leadership. We are

forging new territory here." Native Concerns Director Menno Wiebe suggested that "to do nothing at all" was not an option. "If not this, then what?" he asked.

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Editorial

How fundamental is the right to strike?

Now that the inside workers of the post office have been on strike, and the inconvenience of disrupted services is uppermost in our minds, it may be a good time to reflect on the value of strikes.

Most of us get a little angry and start dumping on those terrible unions that dare to use innocent bystanders as pawns in their power struggle with management. We easily forget that management may have contributed greatly to a breakdown in workplace relations. Our reasons for dismay at strikes may be shallow and ill-informed.

It helps sometimes to hear the other side. A booklet entitled *The Right to Strike* written by well-known Canadian labour leader Ed Finn and published by the Canadian Centre for Policy Alternatives provides valuable insight into the union point of view.

The system at fault

"It is fashionable these days to deplore the adversary system of labour relations and to condemn the strikes that take place as barbaric and uncivilized," writes Finn. "This criticism misses the point. It's our entire economic system that is barbaric. Those with monopoly control, inherited wealth, essential skills and other superior weapons grab disproportionately larger slices of the income pie, at the expense of the weaker combatants."

The booklet does an excellent job of explaining why strikes occur, why the need to strike rather than the right to strike should be addressed, and how a strike is the only weapon a union has to prevent a company from taking advantage of its workers.

Finn's *The Right to Strike* brings out the complexity of labour relations and the unavailability of easy answers. One is hard put to find fault with the labour movement after reading this strong defence.

Behind the rhetoric

But there are at least two crowbars that are able to pry open this labour-sponsored box. First, do practice and theory match each other? Finn talks about unions as if they are the most democratic organizations ever devised by human beings. Those who have been union members know better.

Intimidation has always been a big stick in union membership both at times of recruitment and setting of policy. The fact that union members are often asked to vote on a strike early in the negotiation process prevents a democratic vote on whether or not to strike on the basis of the final offer by management. Lack of consultation and membership apathy are real problems which make a mockery of claims of representational bargaining.

Choose your weapons

The second point is even more crucial. Finn's position, which is shared by all secular unions, is that it's a jungle out there and the only way to survive is to arm yourself. This position makes sense to those who see nothing else except the human condition. Where does grace have an opportunity to overpower violence? Where is the ray of sunlight that has the power to make a weak plant crash through a cement walk? When the experience of adversarial actions on the part of others in society turns into an adversarial *principle*, the darkness that settles over us is great indeed.

The Christian Labour Association has always maintained that the reality of the Kingdom of heaven can only be acknowledged when the adversarial principle is pushed aside and the principle of co-operation takes its place. It's true that it's a jungle out there. It's also true that one should not enter a jungle unarmed. But dare we trust the arms which the Lord gives us: the belt of

truth, the breastplate of righteousness, the shield of faith, the helmet of salvation and the sword of the Spirit?

Being armed with spiritual powers does not rule out the use of strikes and picket lines, of course. There is no contradiction between spirit and life that way. But our spiritual arsenal does determine how and when we resort to strikes, and how we conduct ourselves on the picket lines.

Not fundamental

Ed Finn calls the right to strike a fundamental freedom, as vital as freedom of speech and freedom of assembly. That sounds too sweeping. Our society must be careful not to elevate all legal rights to the level of fundamental freedoms. Fundamental freedoms are universal and indispensable.

The right to strike should not be a universal right. Work disruption in essential institutions like hospitals and post offices cause too much damage. Such disputes should be settled by an independent arbitration tribunal which relies on comparisons with other sectors of the economy.

Again a spiritual law is at work here. Beyond the right to strike lies the responsibility to love God and our neighbour as ourselves. On these two laws should hang all the labour mandates and practices devised by humankind.

BW

Pennant fever struck

By the time you read this editorial the pennant race in the East Division of the American League (we're talking baseball, folks) has been decided. The Toronto Blue Jays and the Detroit Tigers, who with third place Milwaukee Brewers are the top teams in all of major league baseball this year, have slugged it out in Detroit.

All good Christians in Ontario were cheering for the Blue Jays, of course. The other day a congregational meeting I attended was interrupted with an announcement of the score between the Tigers and the Jays playing their four-game series in Toronto. At coffee break after a Sunday service, a preacher, who had just delivered a soul-searing sermon on allowing Christ to be at the centre of our lives, remarked that the fate of the Blue Jays was almost as important as the theme of his sermon. Fortunate for him his eyes twinkled or he would have been censored on the spot.

All these Christians were diagnosed as suffering from the disease known as pennant fever. Believe me, it's a highly infectious virus that swept the outposts of the Kingdom.

I have been trying to figure out why so many Christians (including this editor) were confined to their radio and television sets while the sickness took its course. Is it because so many Blue Jays are born-again, including the latest convert Dave Stieb? (He did need something to convert his feeble performances.)

No, that can't be the answer. I understand that all good Christians in Michigan were cheering for Detroit in the hope that our beloved and believing Jays would go down in fuming humiliation. Prayers of thanksgiving on one side of the border were countered with petitions for revenge on the other side. People carried on as if God too were a major-league fan and had picked his favourite team — ours.

I am stumped. I don't know the answer to my question. Furthermore, I don't know whether it is Christian to love the Blue Jays more than the Tigers. I have figured out one thing, though — it's the old man in people that makes them Tiger fans.

BW

Letters

Collins Bay brothers say "thanks"

The Christian community of Collins Bay wishes to express its gratitude for your attendance at Gospelfest and for celebrating with us what God has given. It is because of people like yourself, willing to step out of the business of life outside and spend some time inside with us, which makes Gospelfest so special.

This year's Gospelfest was sponsored by the Full Gospel, Salvation Army and Fourth Day Groups and invitations were available to anyone wishing to attend. On behalf of these groups I wish to thank *Calvinist Contact* for featuring our day in the Sept. 18 issue. I feel this allowed others a glimpse at what God has done for so many in here.

We look forward to hearing from anyone having further questions concerning Gospelfest and other functions within the institution. Everyone is invited to attend next year's Gospelfest which will take place Aug. 13. Please come and spend the day with us and discover for yourself what God is doing for the prisoners and the other people already involved with His work within these places. There are

numerous opportunities for you to discover for yourselves that prisoners are a part of the family of God.

Again, on behalf of all the brothers here, I wish to thank *Calvinist Contact* and I would like to add a special thanks to Bert and Alice for adding so much to the specialty of the day.

Anyone wishing information concerning next year's Gospelfest can address correspondence to the address given below.

God bless.

Ron Dube
Gospelfest Co-ordinator
Box 190,
Kingston, Ontario
K7L 4V9

Two additional comments

Thank you for your lengthy reply to my letter in the Aug. 21 issue of C.C. I'm sure we could discuss these points for pages.

I should say at the outset, that I enjoy most of your editorials and strongly support C.C. in its task of working out a Christian witness in journalism. The intent of my original letter was to help contribute to that task.

Even so, I took your advice to give editorials a fair reading and reread the two in question. I would simply like to add two comments to the discussion:

1. In regards to the first editorial, my point is simply that there should *not* be any tension between, what you say is "the state's positive task and the need to limit that task." The state's positive task is its calling to do public justice. That is *by its very nature self-limiting*, in that the state has no task where there is no injustice between people or institutions in the public square. If we call the state to its justice-task, we are, in fact, limiting it.

2. In regards to the second editorial, I've seldom had a birthday party where I did not prayerfully reflect on the good and bad events of the past year. Praise God that He has been faithful through my faithfulness and unfaithfulness. Now there's something to celebrate! So why is it so unthinkable that we prayerfully reflect on the normative and antinormative developments in our nation's history on its birthday? My patriotic prayer is "God keep our country." But not simply that God keep our country the way it is. Rather that He keep it on the path of righteousness and justice — so that we as a nation can recognize our sin, repent and experience renewal.

Blessings in your journalistic service.

John Hiemstra,
Calgary, Alberta

Zeg tegen de zeven eenden in Toronto ...

The writer of the following letter written in Dutch does not think that Herman de Jong's indirect criticism of the Christian Reformed Church in Richmond Hill is altogether kosher. De Jong should have been more explicit and should have addressed the need to evangelical people in the Golden Horseshoe, writes Bill Geerts. (Ed.)

Het spijt me zeer dat meneer de Jong, na een artikel van drie en een halve pagina ophoudt te knipogen. Ik houd

zelf ook echt van een grapje, maar nu blijkt dat meneer de Jong het inderdaad over Dr. Schuller had.

Dat is natuurlijk niet helemaal "kosher." Als hij echt over Dr. Schuller schreef, had hij het ook over mij, mijn kerkeraad, en de zeven kerken van "The Toronto Council" moeten hebben. Als iemand iets op mij tegen heeft heb ik het liefst dat hij dat zegt zonder te knipogen.

Het verhaal van meneer de Jong heeft een vrij flauw einde. Had Meneer de Jong er op gerekend dat "The Toronto Council" bij hun woorden van januari '87 bleven om Dr. Schuller te laten komen? Dan had dit verhaal een ander einde moeten hebben. De werkelijkheid is vaak veel interessanter dan een verhaal.

Het is erg te betreuren dat meneer de Jong, of "The Toronto Council," of zelfs anderen ook, in juni niet spraken over het doel dat we voor ogen hadden met deze Reformatiedienst. Niemand spreekt over de liefde van God voor alle mensen in deze wereld, (Math. 28:18) niemand spreekt over de liefde die wij hebben voor andere mensen die nog niet in God geloven.

Er wonen duizenden mensen in "The Golden Horseshoe" die nog nooit van Jezus gehoord hebben. Zit niemand daar over in? Voelen de zeven kerken van Toronto daar geen verantwoordelijkheid voor?

Ik hoop dat "The Toronto Council," als ze dit lezen, nog eens goed kwaad worden en misschien iets gek doen, zoals een vergadering bij elkaar te roepen om over evangelisatie in Toronto te praten. Dat zou mooi zijn. Met een grote knipoog natuurlijk.

Het zal mij benieuwen wie "The Toronto Council" zal vragen op de volgende Reformatiedag als spreker. Ik hoop dat ze mij vragen. Ik heb de preek al klaar; "Zeven eenden in modderig water."

Bill Geerts,
Richmond Hill, Ontario

SKYLIGHTS/WILLIAM R. RANG



"Like so many hurt people among us, Job made a mistake. He peered into the distance believing that the Lord was not near."

Ships that pass in the night

My uncle Hidde, who had started his career with the merchant navy at the tender age of 13, once told me about the eerie experience of seeing a ship go by with its lights off in the middle of the night. Clearly, such a vessel did not want to be recognized and did not seek contact.

Job was a man who looked upon God as a ship that passes in the night. I can appreciate his feelings. He had lost his children, his business, his health and his happiness. His friends had assured him that he was merely being punished for sins that he had hidden from view. He was reaping the results of a life that was not acceptable to God. They had not understood the evil results of communal sin and did not perceive that because of sin, life and happiness are abnormal conditions, and that death, illness, and adversity are the normal experiences in the human life. *God* did not turn things around, we did.

Job wasn't all that sure about that anymore, either. He had the feeling that the Lord had forsaken him. "Lo, he passes by me, and I see Him not," he wailed. Like a ship in the night with its lights off.

We can understand Job's feelings, I am sure. In the lives of all of us things happen that leave us with questions and with aching hearts. We send out light signals and try radio contact, so to speak. But "He moves on;" we "do not perceive him." (Job 9:11)

Like so many hurt people among us, Job made a mistake. He peered into the distance believing that the Lord was not near. Somewhere, he believed, God moved by; incomprehensible, distant.

But God was not in the distance, He stood right behind him. Yes, it is easy to experience him when things go well. It is easy to sing hymns of praise when our dear ones are healthy and when our business prospers. Then He seems close. Yet when calamity strikes, we are inclined to no longer see him. Then we peer into the distance and perceive him as a ship that passes in the night.

Because of his sorrow, Job felt himself in conflict with God. "There is no umpire between us," he sighed. (Job 9:33)

Job should have turned around. The Lord is always near. He may not answer all our questions now, but one day He will: on that day we will lean against His shoulder and experience that He has always been there.

William R. Rang is principal of the Christian School in Dunnville, Ontario.

Carl Tuyl reaches Mark 25 in gospel run

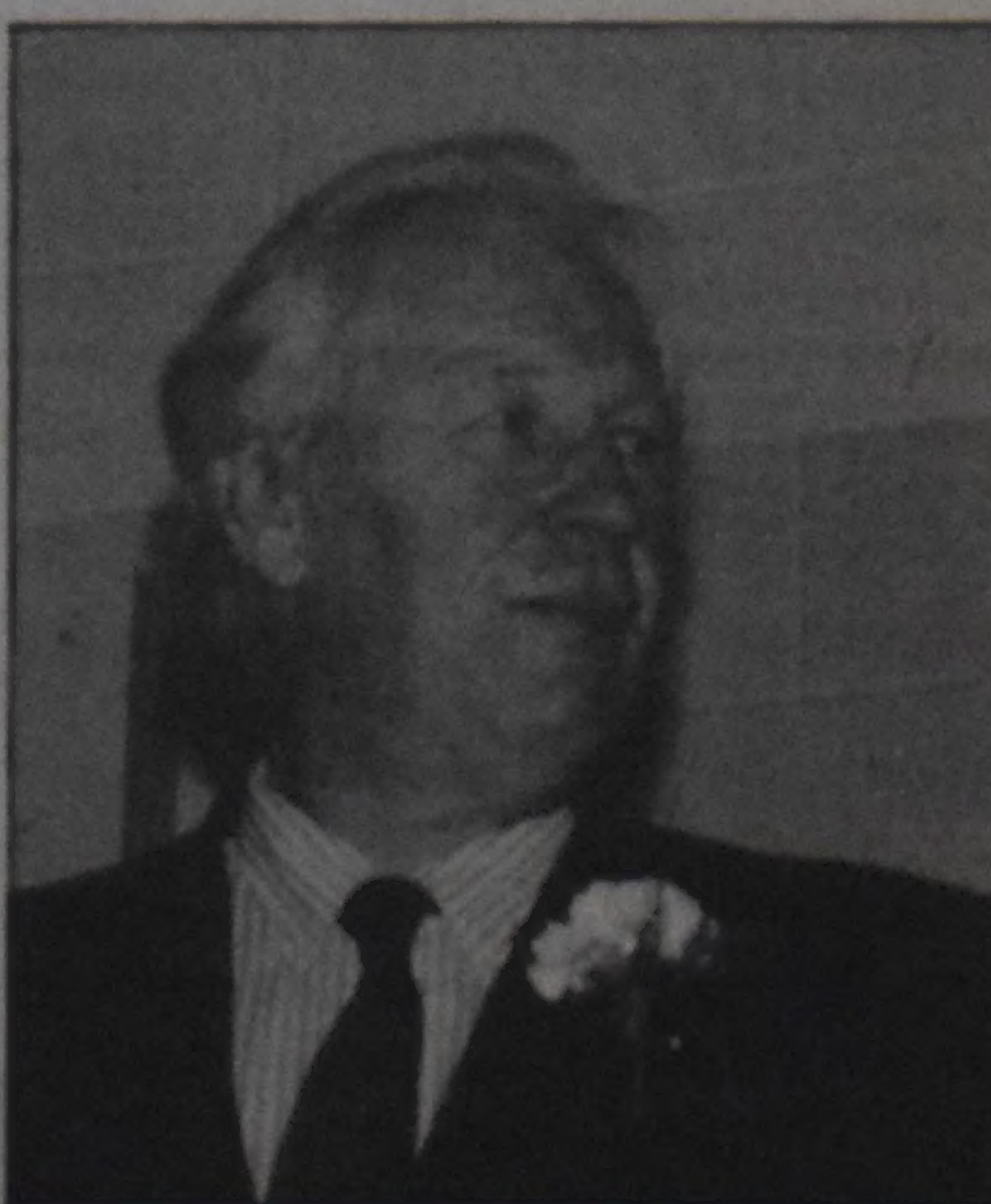
Bert Witvoet

Columnist Carl Tuyl, who wants to be called Reverend rather than Pastor Carl, celebrated his 25th anniversary in the ministry Saturday, Sept. 26. The Kingston congregation presented him with a fully automatic camera.

In his thank you speech to those attending the anniversary evening, Tuyl made reference to two incidents in his life which changed him and steered him in the direction of the ministry.

One incident took place when he was a prisoner in a concentration camp during the Second World War. Along with 1,200 other prisoners he was called out of bed at two in the morning to attend roll call. Being rather tall, though weighing only 90 pounds, he stayed in the rear to avoid attention. As he stood there in his miserable condition, he found himself laughing as he saw the moonlight reflected on the bald heads of 1,200 prisoners. This laugh reassured him that, in spite of his weak condition, God was in control.

The second incident took place in Indonesia when he was seriously wounded and told that he would die. He told the chaplain, who started to recite



the Lord's Prayer in preparation for his death, "But Reverend, I am so hungry."

Humour has been important ever since to this man of God, and his dependence on the grace of God has kept him from yielding to pietism and doctrinalism. It would not surprise this reporter, who attended the evening, that he will take his fully automatic camera along to the pulpit to prove that some of his parishioners fall asleep even during his lively sermons.

Education

Who envies whom at international conference?

George Vandervelde

Christian educators find themselves in very different situations throughout the world. This became clear to me while attending a seven-day conference in Zambia sponsored by the International Council for the Promotion of Christian Higher Education (see report in Sept. 18 issue of C.C.)

The conference was organized under seven headings, reflecting the different situations in which Christian educators find themselves. There were papers dealing, for example, with Christian education in communist countries, in Islamic states, in young nations, and secularized societies such as ours.

What impressed me — in and through a mixture of papers profound and less profound — is a strange interplay of weakness and strength. Hearing from educators in countries where Christians are in a minority position, or are faced with hostile regimes, I was struck by the hardships Christians face: few resources for libraries and educational facilities, and harassment by government bureaucracy, for example.

In many African countries, Christians look with some trepidation at the aggressive expansion of Islam, signalled by the rise of impressive mosques and seemingly limitless funds for Islamic projects, such as educational institutions. Next to this growth Christians appear utterly weak, if not helpless.

By contrast, Christian education in Western countries appears strong: some with a century of tradition and experience behind them, most with excellent faculties, libraries, educational facilities, support staff and computerized word processing. Many Christians from other nations look with obvious wistfulness at such wealth of resources.

Yet, when one sees the spiritual vitality, enthusiasm and biblical simplicity of the

faith of these fellow believers, those of us from the West cannot suppress a degree of holy envy. We are the weak ones, and we were strengthened and encouraged by them, possibly without their even realizing it.

There was Mary, a young Zambian woman. She spends her time training others to go

left behind. Constantly, with great patience and understanding, she has to overcome the objection that the gospel is a "white man's religion" imposed on black people at the expense of their own culture and tradition.

Mary always carried her Bible with her. With authentic joy and strong conviction, she told me about her work and about the beauty and power of the gospel. As she did so, she would often, almost unwittingly, it seemed, place her hand on the Bible on her

"event" was the presence of the President of Zambia, Dr. Kenneth Kaunda. He officially opened the conference.

I had expected this to be a rather formal, perfunctory appearance — especially when we heard that on that very day he was hosting an official visit by another African head of state. Instead, he gave a half-hour impassioned address, in which he brought home to us his two principal concerns: the debilitating effect of secular materialism and consumerism on the nation's youth, and the

oppressed in the struggle for justice and liberation. The phrase, "brothers and sisters in Christ," though familiar, was startling, not only because it was spoken in one breath with "comrades," but also because it was the first time that many of us were addressed as such by a head of state.

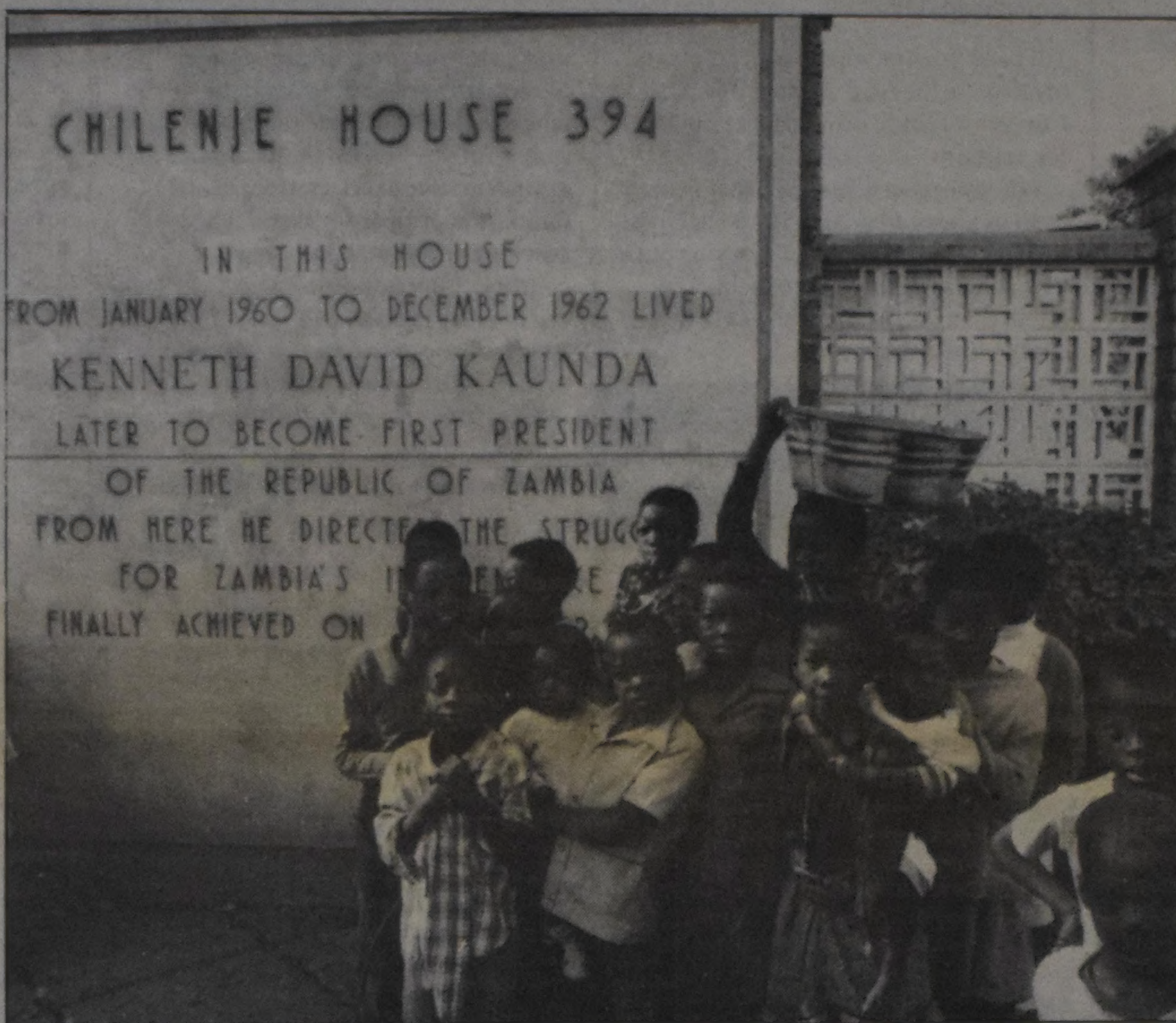
After his address, President Kaunda took considerable time to meet the conferees and hosts at a reception. Furthermore, a few days later we were surprised by an invitation to State House for a reception there with the President, the Vice-president and other cabinet members. The President apparently considered this conference to be of strategic significance. I would surmise that for him it lay in the combination of factors indicated by the terms "Christian," "educators," and "South African connections."

While on the subject of South Africa, I should mention that black South Africans had unfortunately decided not to attend. This absence is a legacy of past discussions on apartheid and of what is regarded as an insufficiently clear position against apartheid by some white South African participants and some of the institutions they represent. Perhaps this conference, and especially the consultations on apartheid that went on behind the scenes will convince our black South African brothers and sisters to attend the next conference.

The next international conference may be as much as six years away, however. It was decided to place greater emphasis on regional conferences. These could be held more frequently.

The future of the council is not at all guaranteed, however. A new name (International Association for the Promotion of Christian Higher Education) and a new constitution was adopted. The council is now an association of individual Christian educators. In the past it had consisted of Christian institutions of higher education. These may now apply for associate membership. Whether the council has a future at all hinges on the willingness by major institutions (educational and otherwise) to provide substantial financial support. In view of the re-invigorating impulses that this organization gives to higher education in the name of Christ all over the world, it is the hope of many that such institutional support will be forthcoming.

George Vandervelde is Senior Member in Systematic Theology at the Institute for Christian Studies.



Children in Zambia in front of tribute to President Kenneth Kaunda.

Photo: George Vandervelde

into the villages to teach the Word of God. She spoke with great love of Jesus Christ, of the gospel, of her people. She also spoke with great love of the missionaries who had brought the gospel to Zambia. At the same time she told of the roadblocks to the gospel they

arm. It became obvious that the Bible was not merely a sourcebook of important texts, it was part of her; or rather, she was a living part of the Bible, enveloped by and embodying its Good News.

Brother Kaunda

In addition to the presence of African and Asian conferees, and the many heartening experiences of the generosity, kindness and vitality of the Zambian Christians, what made this conference a unique

oppression in South Africa and its repercussions for all of Southern Africa.

We were somewhat startled by being addressed repeatedly as "comrades, brothers and sisters in Christ." By the title "comrades," he was not inviting us to become fellow-travellers of a communist party. Rather, based on the official statements by the council against racism and apartheid, he was addressing the gathering as those who stand on the side of the

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Religion/Theology

Jewish sects in the New Testament period

The Pharisees (2)

John Valk

Josephus describes the Pharisees as a group powerful and influential among the Jewish people in Palestine. What we glean from the New Testament about them, however, is something less than complimentary. The gospel writers sought to create distance from them.

What the New Testament portrays represents a degeneration of Pharisaism. Many of the Pharisees founders and adherents may not have fit the description so outlined. Jesus pointed to the hypocrisy, ostentation, impenitence and lovelessness of the Pharisees as a whole. He did not, however, point an accusing finger at individual Pharisees as such. In fact, certain of them became quite attentive to the gospel message. Nicodemus (John 3:1) and Gamaliel (Acts 5:34) are recorded as having sensed a uniqueness in the message of Jesus and the apostles.

Paul, one of the dominant writers of the New Testament, never spoke with reproach of being a Pharisee, but of it as being an honour. When he states that he was "in the matter of the law, a Pharisee" (Phil. 3:5), he was not referring to himself as a hypocrite, but as one who claimed a high degree of faithfulness to the law.

The common ground which existed between the two stemmed from a shared Hebrew scripture: an understanding of the Law, the prophets and Jewish covenantal history. Their beliefs about God, His people, and their responsibilities before Him were similar.

Shared beliefs

The Pharisees believed that God, a just and caring Father, loved each person. So great was that love that He revealed to Israel His will for their lives in the form of the Law and the prophets. This, Jesus knew and the apostles affirmed.

The Pharisees believed that God looked into the heart. Outer action was measured by inner motive. A direct relationship to God could not be achieved via the altar, the temple, nor the priesthood, but only via a heart commitment. This too formed part of the message of Jesus.

The Pharisees affirmed the two great commandments. So did Jesus, who stated to the scribe who embraced them that he was close to the Kingdom of God. (Mk. 12:28-33) Pharisees rejected excesses in eating and drinking. So did the apostles, who advocated a life of moderation. The Pharisees believed in a coming Messiah, a descendant of David. The gospel writers stressed this genealogical connection. The Pharisees believed in angels and the spirit world. (Acts 23:6-10) This also was affirmed in the New Testament.

The Pharisees believed that one had the freedom to choose between good and evil, and one would be rewarded or punished on the basis of this choice. Those who chose for good could be assured of immortality of the soul and resurrection of the body.

This was not specifically mentioned in the Pentateuch. Hence, the Sadducees did not affirm life after death. But the Pharisees felt that allusions to

it did present themselves in the Hebrew Bible. Enoch, for example, was taken by God. (Gen. 5:24) The witch of Endor summoned Samuel from the dead. (1 Sam. 28:8-19) Elijah revived a child (1 Kings 17:17-24), and was himself swept into heaven. (2 Kings 2:9-12) Ezekiel envisioned the resurrection of dry bones. (Ezek. 37:1-14) And, Job mentioned that he would see God when he died. (Job 19:25-27) These sufficiently indicated to the Pharisees that a person's existence did not end at death.

Point of departure

These Pharisaic beliefs provided the basis on which the apostles could incorporate the things they had seen and heard in the three short years they spent with Jesus. But, while common ground existed, they parted company with the Pharisees on one crucial item: the meaning of the Messiah. Here their understanding of the scriptures and the role of Jesus of Nazareth varied dramatically.

Both agreed that the Messiah would be of Davidic lineage, and that he would come to save his people. The Pharisees understood this in political terms — salvation which the Messiah would bring would not be from sin, but from the Roman enemy. Furthermore, he was not to die in the process, but rather accomplish victory by battling triumphantly.

According to the Pharisees, salvation from sin came via adherence to the Law, and its

internalization. God had given the Law for this purpose. But the apostles believed that Jesus of Nazareth had fulfilled the Law, and He was to be internalized if the promise of eternal life and the coming of the Kingdom was to be fulfilled. Christ, not the Law, was the way to eternal life. His love and grace did what the Law could not: dissolve the power of sin.

For the Pharisees the issue surrounding the Easter event was not that of resurrection itself. That a person should be resurrected they did not deny. But they viewed resurrection as an eschatological event, not something that would occur in historical midstream. Furthermore, that meek carpenter-turned-preacher from Nazareth who had made such a presumptuous affront to their well-established authority could hardly have been the one whom God had raised from the dead for the purpose of bringing salvation to them.

Jesus had been an imposter whose mission had failed. With the help of the Romans, they had conveniently removed him from circulation in order to put an end to his blasphemous teachings. To now claim that he was the Messiah, spoken of in the scriptures, through which God's plan of salvation was being put into effect, was fraudulent.

That is what Paul first believed. He came to affirm otherwise when he was so shockingly confronted by the reality of the risen Christ on the

road to Damascus. As a Pharisee, Paul had been zealous in his efforts to fulfil the Law and to stamp out the heresy of Christianity, to prove that he was worthy of eternal life. He now realized what God had done through Jesus. Only the freely-given love of Jesus could alleviate the power of sin and overcome the Law.

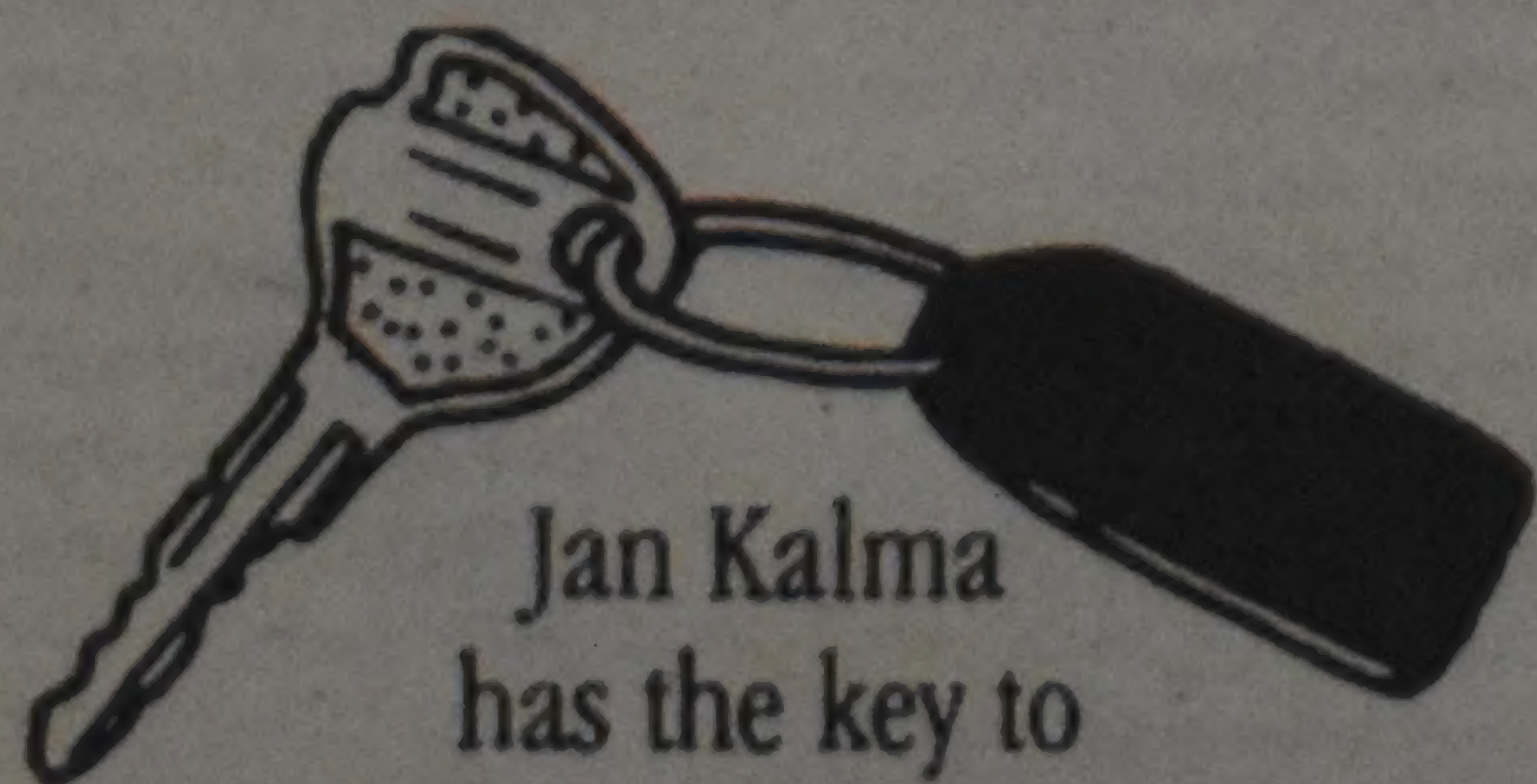
Pharisaic resistance

For some time after Pentecost, the apostles continued to preach in the synagogues. When their message became disturbing, the Pharisees feared Rome might step in, heavy-handed. To prevent Roman intervention in this Jewish affair, they attempted to halt the nascent Christian movement themselves. This led to the kind of persecution in which Paul had been engaged. But, the new message had taken firm root.

Through the efforts of Peter and others the gospel continued to flourish. However, it had limited appeal to Jewish consciousness, especially after the destruction of the Temple and the re-entrenchment of Pharisaism in Rabbinic Judaism. The gospel message had greatest impact in the Gentile world, where it was spread by one who had himself been nurtured in Pharisaism.

John Valk is campus pastor at the University of New Brunswick, Fredericton.

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Open letter

Paid advertisement

To all Christian Reformed women in Canada

From the Canadian Federation of Christian Reformed Women.

Dear sisters in Christ,

You probably know us best as members of the local ladies society. Every congregation has one. Also, you more than likely see us as a dying breed. Perhaps you think of us as "a company of women who stayed behind." This quote, together with other observations on our part makes us review our position.

For close to three decades now, a sizeable group of women (at the moment about 3,000) have been actively at work within the church. They have been responsible for publishing Bible study material and for encouraging each other to use it, preferably in a group setting. They have called district meetings, rallies and conventions. They have written and published liturgies which were used by many at Christmas and Easter celebrations.

Our chief purpose remains to encourage a better acquaintance with God's Word and a personal relationship with Jesus Christ among our members. We are not giving up on the local women's groups and we have been heartened recently by an increased interest on the part of the "under 35" layer in the church.

At the same time we realize that we may not dwell in seclusion. Therefore, we are grateful to count many among our members who are actively involved in various ministries of their church and their communities. And if, as a body, we feel compelled to speak our Christian mind on a social issue we want to be guided by Micah 6:8, "He has showed you, O man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God."

It's what made us approach, in writing or in person, every Member of Parliament in Ontario last May, to voice our concern about a possible easing of the law on abortion and to offer our support as individuals for alternate, life-affirming programs.

As you can see, we don't want to die as a movement, and we don't want to stay behind. Therefore, we appeal to you to join us. We need your support and your talents. We publish a newsletter four times a year and we would love to see it expand into a more relevant and more widely read paper. We'd like it to reflect the rich diversion of interests which the women of our denomination display.

So there you have it. Where we come from, our current position, our appeal. Please, don't ignore it! We need you and we think you may need us. You may accept our invitation to become a member by joining your local women's group or by taking out a personal membership for three dollars per year which includes a subscription to the newsletter.

For more information write to: Canadian Federation of Christian Reformed Women, P.O. Box 335, Grimsby, ON L3M 4H8.

You will be glad you did!

Yours in Christ,

Alice Los, Secretary

Ineke Bezuyen, President

Features

We can't afford to be spiritual islands

Dean McRae

In recent years, Christianity has had a declining sense of community and common cause. In denominations and congregations, unity of religious views and lifestyles is fragmenting as members set their own personal agendas for what Christianity means. Freedom and independence in spiritual lives is seen as too important to be interfered with by the church.

This religious individualism undermines community. In an atmosphere of individualism, a community may feel very limited in what it can accomplish. There can be just too many "spiritual agendas" to be reconciled.

Yet, Christian community has to be clearly evident, something of which people will take notice. As Jesus says, "by this shall all men know that you are my disciples if you have love one for another." As a church we have often lost this close-knit winsome fellowship and have instead, a more casual, sometimes purely social association between us. We seldom meet together to sing, praise or share other than on Sundays.

As a result of being too independent, and living without community, we are more vulnerable to worldly influences. We cannot be effective if we are spiritual islands in the midst of modern culture. Ron Sider made that conclusion in his book *Rich Christians in an Age of Hunger*. He shows how sociological studies make it unrealistic for us to be dynamic Christians in our society if we don't identify with and draw moral support from a likeminded community.

Communal accounting

Our beliefs then need to be reinforced by those close to us. It is this same type of support group that works so well for Alcoholics Anonymous, and that can also work for Christians. For example in A.A. meetings, people struggling with addiction share how it is going, are challenged, confronted and get moral support. These meetings are

essential to A.A.'s success. In a word, accountability to each other, is what Sider and A.A. are all about. Our own self-discipline must be supplemented with a certain amount of communal discipline and accountability.

To best illustrate community it helps to take a look at communal living. The dynamics are the same as for other types of community such as cell groups or close-knit congregations. However, in communal living, any positive or negative developments are more pronounced because of the close daily contact of the members.

It gives a clear-cut illustration of the joys of community but also the problems and their solutions.

A fuller life

My first experience at communal living was in 1978 at a Christian Reformed-sponsored house in Calgary called the Brotherhood. Twelve young men lived there, ages 16-30, who were to spiritually build one another up and provide hospitality to new Christians. Shared meals, chores, weekly devotional meetings and spontaneously shared activities helped keep the house family cohesive. For me it was particularly ideal, as I myself had just become a Christian. I went from virtually no social life to being welcomed into community. It was an incredible experience for me.

It impressed me how living in such close proximity could make life so much more full. There was always something going on. Therefore, one was more likely to get involved, whether it was going to a Christian coffeehouse, or some other ministry, or meeting guests of new people in the house. Unfortunately, after I had been there three months, several people moved out and the community dissolved.

This community had been an enjoyable experience in spite of one major problem, commitment — commitment to the purpose of the house and commitment to stick it out. Too often people feel good about communal living, for a



Dinner time at the King's House in Alberta where the author lived for 5½ years.

Photo: Courtesy Dean McRae

little while, but then the feelings leave and the person moves out after only a short time. Community cannot handle this high turnover. It makes it hard for the community to mature.

The common disenchantment with communal living arises from the unrealistic expectation that once the community gets rolling and there is a bit of routine to it, it will basically maintain itself. Community, though, is like marriage; it needs to be constantly renewed by its members. It cannot be just maintained. It either grows or it dies.

Common interest

My next communal experience was at the King's House which was very similar to the Brotherhood. Eventually, after 5½ years at King's House, I got married and moved out. Fortunately, my wife Sandra was also interested in community and had lived in several including one called Covenant House, in Grand Rapids, as well as at a Kibbutz in Israel. Her experiences had been similar to mine — that communal living, because of the face-to-face, day-to-day commitments, disciplines you to get to know and get along with other Christians.

For the first year and a half after we were married, we were frustrated in our efforts to find information about other communities. No bookstore or library had anything.

Finally we did get some books and were amazed that there were at least 40 Christian communal groups scattered across North America. They had been started for many reasons: Some to work for social justice, others to evangelize; some were charismatic, others from mainline churches.

A common theme linking all of these communities was the conviction, that a strong loving disciplined community had to

be a visible presence to a watching world. We eagerly wanted to visit one of these communities and got our chance a year ago last summer during seven very challenging days at Woodcrest, a self-contained community of 300 people in New York State.

Outgoing "hof"

We were very much impressed with the tremendous dedication and joy that was exhibited by this Hutterite community or Bruderhof or hof as they call it. These people are Hutterite with a difference. The traditional clothing and conservative attitude of the Hutterites are evident but this community in contrast to most Hutterite colonies has a vibrant outgoing Christianity that welcomes outsiders. Also unlike most Hutterite colonies Woodcrest has drawn much of its membership from outside the colony.

This very close-knit community, however, means much personal sacrifice. The need to die to self is certainly evident here. To start with, to be a hof member, you have to give up all your money, all your belongings, and all of your private property. Then you submit to a community that has no TV, few books, little recorded music, no newspapers, and a community that has a lot to say with choosing your line of work in the community.

The idea of becoming a Hutterite can seem overly severe, as one might feel there was an unacceptable restraining of our God-given talents, hobbies and personalities. To the Hutterites though, their life is not at all austere, but is indeed very full. The giving up of talents, hobbies and personalities is cheerfully done, as they feel it leaves them free for the greatest gift which is love, and service is part of their Bruderhof.

Genuine community

While I was astonished at

how idyllic their life was, I perhaps shouldn't have been, as my reaction was entirely consistent with several accounts I had read of other outsiders who had visited the hof.

These Hutterites talked intently and sincerely about their faith, and of all the people we came in contact with, we never got the impression that someone might be there merely out of a sense of tradition.

Indeed, their faith was lived in all areas of their lives, and particularly at mealtimes with the singing prayer, and inspirational readings.

The workplace was also a place where the spirituality of the hof was evident. The most striking thing was that often in the same room amongst the regular works, there would be 80-year-old men, working, and eight-year-old boys. The elderly didn't have to work, but they were glad at the opportunity. Young boys were eager to work in the shops for a few hours with their fathers.

The Hutterites by being community, were very much a light unto the world. A steady flow of guests that come to share this communal lifestyle bore testimony to this fact.

Perhaps the Hutterite way is too extreme or too limiting. Certainly, not all Christians are called to communal living. However, the abundant fruit of the Hutterite lifestyle cannot be disregarded.

A burden

By the end of our stay we were very much inspired, but also saddened. We were happy with what we had experienced, but we also felt heavy with the responsibility of what we had seen. To take this Hutterite vision and vitality with us and transplant it back into our own world would be difficult. How could we become part of a close-knit group of Christians. Our world was not the Bruderhof, it was a church with members scattered all over a city and surrounding country-



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side. Our contact with members of our congregation was often barely once a week.

Church people move in different worlds and have different lifestyles and so it can be quite a leap of faith to relate to fellow members in terms of praying or sharing together.

Cell groups

How then can our congregations be community. Fortunately, some signs of a renewal of community are already happening.

One important step in the CRC, is the growing popularity of cell groups (also called Household, or Home Fellowship groups). Many people look forward to these weekly meetings that focus on sharing, praying and singing. It can be a much needed inspirational and bonding time with fellow believers.

Admittedly, though many cell groups do well, there are also a fairly high number of failures. Often people cannot agree on the purpose of the meeting, or the people are just plainly incompatible. So people get discouraged and either shop around for another group or quit cell groups altogether.

Also church congregations, although too large a group to be a person's main source of community, can none-the-less encourage an environment of community.

For example, the pastor can help build community in the worship services by asking for prayer requests, and allowing for a time of sharing. If people can share struggles or joys in their lives, then a more open and accepting attitude in the congregation will prevail. People will feel freer to talk about and resolve their problems, and will feel inspired by the blessings ahead.

Still, in even the best of environments, community can be difficult. Therefore, we must keep in mind the two helps that I have mentioned:

We are to keep our minds fixed on the goal of Christian community, and the Bible's unique expectations for it. Also, we should learn from, and be more encouraged by existing cell groups and communities that are very successful. If we do persevere, with God's help, we can lay hold of the community the Bible describes as, "likeminded," having the same love, being one in spirit and in purpose. (Phil. 2:2) Community is hard, but it is well worth the efforts.

Dean McRae is a member of Zion Christian Reformed Church in Oshawa, Ontario.

"Manana" is not good enough for kids (1)

Adrian Peetoom

As a teenager just after World War II, I loved to listen to big band music (my parents didn't!). A Latin American song I remember was called "Manana," (tomorrow) and the refrain included the line, "Manana is good enough for me." If my memory serves me, the chorus complained about all the things that needed to be done in a hurry, and asserted that *manana* (tomorrow) was time enough. Why hurry? Why pressure today? Why not enjoy today.

"Ah," I hear some readers sigh, "a Latino song, no wonder. They're all lazy down there. Maybe it's the hot sun." I remember a very successful CRC businessman returning from a vacation through Latin America, and scathingly reporting that no one worked there, no wonder everybody was poor. He conveniently forgot a few economic, political and social facts of life that included, for instance, Canadian and American multinational investment policies that often *cause* chronic poverty and unemployment there.

For me there is something deliciously ironic here. At least some parts of the scriptures *invite* us to sing and dance the "Manana" song, in texts such as:

- Give us *today* our *daily* bread."
- "Behold the lilies of the field; they labour not."
- "Do not lay up treasures unto the day of *manana*."

Our worry ethic

But with magnificent disregard for the biblical caution against over-worrying about tomorrow, our tradition has made us experts at it. From my baby days I have been splendidly trained to plan well ahead, save against a rainy day, see possessions grow, forget the enjoyments of today, worry about *manana*, build ever bigger. The thrust of ads and solicitations for funds for various Christian institutions (churches, colleges, senior citizens complexes) includes a knowledge that much capital has been gathered since the late 1940s — much security for *manana*. This is the way we Calvinists live our daily lives: disregarding the blessings and values of today, we run after the supposed values and securities of *manana*.

I've met a few exceptions, but the majority of church members I have known, in The Netherlands, the United States, and Canada, run under the same compulsions I do. We suffer from either mild or intense forms of work-aholism. We're compulsive



"I believe that this different model ... will enhance the joy of being in school ... because it will have schools reflect the true nature of children as learners."

goal setters. And we don't trust writers, dancers, painters, sculptors, actors, and other artists whose art forms (we sense) require the participants to focus all energy and attention on the experience of *this* moment, exhaust themselves for the *here* and *now*.

Manana education

My specific interest has to do with our assumptions about schooling. In an earlier article on the (supposed) need for textbooks I objected to elementary school textbooks. Almost all of them, including so-called Christian ones, present children with chunks of text *not* to be studied for their relevance today, but for some skill or skills that will help them read another, more difficult piece of text *manana*, which in turn will prepare them to read yet another, more difficult piece of text Not today, but *manana* and *manana* and *manana*.

I think *manana* isn't good enough for our kids. I want to go even further. I want to argue that the way we organize schools perfectly mirrors the way we see life. We organize our schools so as to prevent children from trusting their own powers of learning, their

own drives to understand life as it is lived every day in their own social contexts — home, school, church, neighbourhood, playground.

Sure, we rejoice when our children tell us they enjoy school, but a closer look at what that enjoyment consists

worked in an educational publishing house for almost 25. I am particularly interested in recalling which teachers mattered to me, and why. Can I still remember (imagine) what it might have been they wanted me to remember them for?

The details are highly personal, of course. Memories always are. But I'm clear about this: school overwhelmingly demanded that I spend a long time mastering knowledge and skills that mattered not a bit. Not while I learned it. Not ever. And yet, in the face of the overwhelming and often restated popular rhetoric (heard in Christian schools too) that schools are places where *knowledge and skills* are handed over from one generation to the next, no teacher seems to have mattered to me for having done that.

And a second piece of popular rhetoric, namely that in the educated person (public/Christian) resides the promise of a better world (secular or Christian Kingdom) also has no counterpart in my own experience. I can't remember any teacher ever voicing the expectation that if I did my best, I would make a better world, or even be able to contribute to one.

I do have distinct memories of school and learning, homework and examinations. I can recall many teachers' faces, and some names. I remember specific instructional moments.

Moment frozen in time

For instance, one day a group of us cocky senior high students met our history teacher in the hall. We were then the cream of the school crop, ready to wrestle imminent government examinations to the ground and confirm the school's reputation for scholarship. We (almost adult scholars) chit-chatted and bantered with this teacher, who only a few years ago had seemed so aloof and learned.

I remember thinking suddenly how underneath the easy talk both teacher and students had reason to fear the upcoming tests. If we were to fail, the school and its teachers would fail also. I think my tone must have become bolder, for I had sensed suddenly how

Continued on page 10 ...

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“Manana” is not good enough

... continued from page 9.
vulnerable teachers were. As we were in their power, so they were in ours.
In the midst of this banter the teacher let on that our class had not been an easy one to teach. In response I reminded him that the geography of Czechoslovakia — “a sword in the underbelly of Germany —” explained why Hitler felt he had to conquer it early and

swiftly. Perhaps, I remember suggesting, we were the Czechoslovakia of the school. He looked startled at first, then smiled and told me he was pleased to discover I had paid attention, while looking aloof and sleepy as usual. To this day I cannot look at the map of Europe without thinking about that little episode.
Why do I remember that relatively unimportant bit of

knowledge about European history? Do the 16 classmates who attended that lesson with me still remember it? My guess is that I am the only one, and then only because of that incident in the hall. The truth is that I remember nothing else specific that teacher ever taught me.
I have some good memories of school — not all that many, but some. I take for granted that in school I mastered a lot of facts, some valuable organizing principles, several skills. I must have had my share of good teachers who helped me learn all that. But every good *memory* has a very specific shape. It is always a specific event that made clear to me that I was worthwhile, that I *could* learn (and learned), that I *would* master (and did), that what I knew and could do was of value. In every such an event a wise and perceptive teacher or school principal took a leading role.
Each event made *that* day worthwhile, not by what it foreshadowed about *manana*, but by what it said about the value of that day. More, by validating me as a learner this day, they built my confidence that I would be a learner *manana*, and many *mananas* after that. I believe that when teachers make sure that children experience the value of each school day (almost) as an end in itself, *manana* will take care of itself.

Adrian Peetoom is a representative for Scholastic Books. He lives in Willowdale, Ontario.

Cinema summaries

Marian Van Til

Can't Buy Me Love

Rated PG
Stars Patrick Dempsey, Amanda Peterson, Dennis Dugan
Directed by Steve Rash

Can't Buy Me Love addresses a fundamental human problem: the need to belong. It approaches the problem from a teenaged point of view, demonstrating the role that peer pressure plays in keeping tightly drawn lines between those who “belong and those who don’t.”
The beauty of this film, aimed at high school-aged audiences, is its ability to point out, with humour and poignancy, the arbitrariness of standards for “belonging” (i.e. being popular) and the shallow measure used to determine people’s worth.
Ronald is a “nerd” — he wears the wrong clothes, he doesn’t have a girlfriend, he’s interested in astronomy instead of basketball, football, (soccer, hockey); he’s an introvert whose friends (*none* of whom are female) are equally reserved. Even Ronald’s little brother is humiliated by his lack of social graces.
Ronald gets tired of being relegated to back seats in the cafeteria, of being the butt of the jock’s jokes and being looked upon in pity (if at all) by the cheerleaders. So he decides to buy himself popularity. He’ll give \$1,500 to the most popular girl if she’ll pretend to be his friend and be seen with him for a month.
What this experiment eventually teaches Ronald is that, with his new-found popularity, he is capable of being as much of a cad as the jocks he despised. Ironically, what he doesn’t realize is that because of his initial influence, the “shallow” cheerleader who is his ticket to freedom, develops a generosity and sensitivity that he no longer values.
To be sure, Ronald comes to see the error of his ways. (The film has a somewhat less-than-realistic ending.) But by that time it has already made its point, and that point is a good one. It encourages teenagers — and all of us — to break down the superficial barriers that separate you and me into “us” and “them.” It asks young viewers to place a premium on trust, honesty and intelligence, relegating more materialistic concerns to a back seat. It wants viewers of all ages to remember that, as the Beatles’ song in the soundtrack says, “[You] can’t buy love.”

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MEDIA

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Henry Knoop

Learning to see

With the start of another school year, one of the most difficult jobs I have as a media teacher is challenging my students to learn how to see.
“Learn how to see?” they respond. “You’ve got to be kidding. Whadyamean we have to *learn* how to watch TV and movies?”
I suppose this does sound strange to them. After all, they are the TV and movie generation, having grown up with these media and, according to the latest statistics, still watching a lot of both. But watching is not necessarily seeing.

Training perception

Marshall McLuhan, the famous Canadian communications teacher, in his book *The City as Classroom*, devotes an introductory chapter to this very topic — training perception. In it he borrows a psychological term, figure-ground analysis, to stimulate critical thinking. Briefly summarized, figure-ground analysis works something like this:
Look at a full-page ad in a popular magazine such as *Maclean's*. Let’s say it’s an ad for a new car. The car, therefore, is the “figure,” the product to be sold. Whatever else is in the picture is the “ground,” as in the background. Study the “ground” for a moment by looking closely at the details. Chances are the background for the car probably includes a beautiful setting (such as a beach or a lonely stretch of highway), youthful, free-spirited people (you can tell by the smiles), and generally a clean, fresh-air atmosphere.
Figure-ground analysis asks you to think about how your attitude toward the car (the figure) is determined by the ground. Isn’t it true that we readily transfer our feelings from the one to the other: if we like the setting, we tend to look favourably on the product. Imagine this same car stranded on a congested city freeway in rush hour traffic during a blizzard. How has our attitude changed now?
Figure-ground analysis is an invaluable tool for “seeing through” ads for products such as cigarettes, alcohol, laundry soap, or any other product with basically little difference between brands. What can an ad for a certain brand of cigarette say about its product that will make it more appealing than other cigarettes? Not much, so instead companies sell the “ground.” As a result we have the rugged, individualistic sailor from John Player who is similar to the American “Marlboro Man,” or someone with “a taste for something better.”
This illustration is but one application of figure-ground analysis; there are many more. Consider how our attitudes towards certain movie personalities are influenced by the roles these actors have played. Consider the attractive family and lifestyle settings portrayed in popular television sitcoms. Consider the rock video “ground” for many rising rock music stars. The list could go on and on.

Identifying mindset

There is yet another approach to “learning how to see” which involves something a little more difficult — identifying mindset, your own and that of others. Mindset, as the term implies, involves a way of thinking and ultimately a value system. For example, a communist coming to North America might see only the exploitation of the poor by the rich because his mind is set on an economic value system governed by a notion of class struggle. Conversely, a capitalist from North America visiting the Soviet Union might see only the over-restrictive government interference of a communist government. In both cases the person “sees what he wants to see,” his mindset determining his vision.
Perhaps the example was a bit extreme; nevertheless it makes the point: our values and beliefs evidence themselves in our attitudes, speech and actions. We recognize that in ourselves as Christians, how our faith determines the way we look at the world; we have to learn how to recognize the mindset and value systems inherent in movies, television programs, what-have-you.
We don’t always do that, nor do we always like to do that. Students tell me it ruins their enjoyment of favourite programs. Nevertheless soap operas, game shows, situation comedies, dramas — all evidence a value system that needs to be identified and evaluated.
That’s why training perception should be an on-going activity for a Christian.

Henry Knoop teaches Media Studies at Durham Christian High School in Bowmanville, Ontario.

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Note our new address: Calvinist Contact Publishing Ltd., 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9</p> | <p>HUIZENGA-KRALT: Mr. and Mrs. John and Georgina Huizenga of Bloomfield, Ont., are pleased to announce the forthcoming marriage of their daughter, JACQUELINE MARIE to GEERLOF DIRK, son of Mr. G.D. Kralt and the late Mrs. Kralt of Beamsville, Ont. The ceremony will take place, the Lord willing, on Saturday, Nov. 7, 1987, at 4 p.m., in the Providence Chr. Ref. Church of Beamsville, Ont. Rev. H. VanderPlaat officiating.</p> <p>OVERWEEL-VANDER WEKKEN: Mr. and Mrs. Tony Overweel of Edmonton and Mr. and Mrs. Joe Vander Wekken of Clive announce, with much thankfulness to the Lord, the upcoming marriage of their children, MARIA and BEN. The wedding service will be held, D.V., on Friday, Oct. 30, 2 p.m., in the West End Chr. Ref. Church. Rev. G. Pols officiating. As parents it is our prayer that they may experience,</p> <p>The Meaning of True Love It is sharing and caring, Giving and forgiving, Loving and being loved, Walking hand in hand, Talking heart to heart, Seeing through each other's eyes, Laughing together, Weeping together, Praying together, And always trusting, And believing, And thanking God For each other... For love that is shared is a beautiful thing It enriches the soul and makes the heart sing. Future address: R.R.#3, Ponoka, AB T0C 2H0</p> <p>VANDER KOOI-KOOIJ: Believing the Lord brought them together, Mr. and Mrs. Joe Vander Kooi and Mr. and Mrs. Leendert Kooij are pleased to announce the marriage of their children, SHARON LEE and ARIE (Harry) CORNELIS. The ceremony will take place, the Lord willing, on Saturday, Oct. 24, 1987, at 2:30 p.m., in the Springdale Chr. Ref. Church, Bradford, Ont. Rev. L.T. Schalkwyk officiating. Future address: R.R.#2, Newmarket, ON L3Y 4V9</p> | <p>1942 November 13 1987 "For the Lord is always good. He is always loving and kind, and his faithfulness goes on and on to each succeeding generation." (Psalm 100:5) The Lord willing, we hope to celebrate the 45th wedding anniversary of our beloved parents and grandparents, MATTHYS and NEELY MAAS (nee Van den Berg) It is our prayer that the Lord will grant you many more years together. With love: Evelyn & Ed Eggengoor; Betty Ann & James Sjaarda (Toronto), Nancy, Mark, Caroline — Brampton, Ont. Mary & Bill Knight; Marlene, Teresa, Eric, Brian — St. Catharines, Ont. Gary & Mary Maas; Tanya, Kevin, Leanne, Benjamin — Brampton, Ont. Bruce & Ada Maas; Miranda, Jennifer, Bruce, Amy — Brampton, Ont. Tex & Dorothy Maas; Jason, Danielle, Trevor, Melanie — Rexdale, Ont. John & Alice Maas; Michael, Paul, Stephen, Mary-Ann — Dundas, Ont. Arend & Louise Maas; Sara, Matthew, Adam — Brampton, Ont. Home address: 99 Kennedy Rd., Brampton, ON L6V 1X8</p> <p>Bellen, Drente Kincardine, Ont. 1947 October 21 1987 "Thy word is a lamp to my feet, and a light to my path." (Psalm 119:105) With joy and thanksgiving to our God, we are able to celebrate the 40th wedding anniversary of our parents and grandparents, ALBERT and ANNIE MOES (nee Schipper) We pray that God will continue to bless you on this day and with many more years of health and happiness together. With love and congratulations from your children and grandchildren: Henry & Ali Moes; Diana, Hilary, Timothy — Sackville, N.S. Jerry & Jane VanArnhem; Kevin, Robert, Brian, Karen — Delaware, Ont. John & Chris Moes, Rebecca, Daniel, Heidi — Kincardine, Ont. Barth & Rhoda Wassing; Ann Marie — Gads Hill, Ont. Ron & Kathy Moes; Laura, Kerissa, Albert Jonathan (A.J.) — Tiverton, Ont. Rick & Chris Moes; Eric, Andrew, — Shakespeare, Ont. Open house to be held Oct. 24, 1987, 3:30 p.m. - 5:00 p.m., Kincardine Chr. Ref. Church, 468 Queen St., Kincardine, Ont. Home address: R.R.#2, Kincardine, ON N2Z 2X4</p> | <p>St. Anna Parochie, Brampton, Holland Ont. 1947 1987 With joy and thanksgiving to our Lord, we are pleased to announce the 40th wedding anniversary, on Friday, Oct. 16, 1987, of our parents and grandparents, CORNELIS and RENSKA VANDER PLOEG (nee Walburg) We pray for the Lord's continuing guidance and blessings in their lives. Congratulations and love from your children and grandchildren: Diane & Leo Gallant; Rick, Lisa, Leanne — Brampton Stan & Sheila Vanderploeg; Tammy, Brian, Steven — Bramalea Andrew & Anne Vanderploeg; Michael, Daniel, Melinda, Jennifer — Aylmer Jacqueline & John. Nawrocky; Michael, Laura — Hamilton Annette & Brian Voogd; David — Bramalea John — Brampton Joanne & Wilfred Saarloos; Rayna — Aylmer F. Christine & John Westerhoek — Richmond Hill Open house will be held on Oct. 17, 1987, from 2:00 p.m. - 4:00 p.m., at the Second Chr. Ref. Church, Brampton, Ont. Home address: 17 Kingsmere Cresc. Brampton, ON L6X 1Z3</p> <p>Delft St. Catharines 1937 October 22 1987 With joy and thanksgiving to God, we are happy to announce the 50th wedding anniversary of, DANIEL and CORNELIA VANDERSTEEN We pray that God will continue to bless and keep them in his care. With love and congratulations from their children, grandchildren and great-grandchild. Open house will be held in the Maranatha Chr. Ref. Church in St. Catharines, on Saturday, Oct. 24, 1987, from 2-4 p.m. Home address: 405 Geneva St., St. Catharines, ON L2N 2G9</p> | <p>"I consider that the sufferings of the present time are not worth comparing with the glory that is to be revealed to us." (Romans 8:18) On Sept. 26, 1987, after a brief illness, the Lord called home our dearly loved wife, mother and grandmother, ANNATTEMA at the age of 56. She will be sadly missed by her husband Dick and their children and grandchildren. Tina & Art Vos; Michelle, Sherry, Amanda, Gerrit — St. Anns Rita & William Reinink; Andrea, Derek, Kor, Jennifer — Palmerston Ed & Grace Attema; Melodie, Derek, Jeremy — Minneapolis Chris & Anja Attema — Simcoe Rick Attema & Angela Zantigh (girlfriend) — St. Anns Andrew Attema — St. Anns The funeral service was held on Wed., Sept. 30, at 2 p.m., at the Smithville Chr. Ref. Church. Rev. Sikkema officiating. Home address: R.R.#1, St. Anns, ON L0R 1Y0</p> <p>The Lord called home on Sept. 26, 1987, our dear friend, ANNATTEMA from St. Anns, Ont. May the Lord comfort Dick and the children. Sadly missed by her dear friends: Ken & Johanna de Jong Gerry & Grace Kooistra Glen & Elsie Tilstra</p> <p>"He who dwells in the shelter of the most high will rest in the shadow of the almighty." (Ps. 91:1) On Tuesday, Sept. 29, 1987, our mother, JOHANNA KOK (nee Gerritsen) suddenly left this earth to begin her life in glory. She was predeceased by her husband Jan Marinus in 1977 and her son Egbert in 1976. Sadly missed by her children: Map Kok — The Hague, The Netherlands Harry & Mary Ellen Kok — Whitby, Ont. John & Joanne Streutker — Tavistock, Ont. John Kok — Ottawa, Ont. Also survived by 11 grandchildren and two great-grandchildren. Correspondence address: R.R.#1, Tavistock, ON N0B 2R0</p> <p>Hij is getrouwd, de bron van alle goed. Zo daalt zijn kracht op u in zwakheid neer. Wacht dan, ja wacht, verlaat u op den Heer!" (Ps. 27) The Lord called home on Friday, Sept. 18, 1987, in her 74th year, ANTJEMASSELINK (nee Broekema) Beloved wife of Fred Masselink and dear mother of: Bill & Audrey Masselink — Charlotte-town, PEI Jake & Joyce Masselink — Victoria, BC Ann & Peter Vreugdenhil — Petawawa, Ont. Grandmother of: David, Jon, Joy, Derek, Stephen, Beth-Ann, Peter, John, Philip, William. Survived by one brother, and four sisters. The funeral was held on Tuesday, Sept. 22, at Holland Chr. Homes. The Rev. Peter Van Egmond officiating. Home address: Apt. H513, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2</p> |
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| <p>DE VRIES: We praise Jesus for the gift of our new brother, JERED NATHAN, born Sept. 17, 1987. Jennifer, Jodie and Jason De Vries. Our parents are just as proud! Pastor Jack and Jeannie De Vries, 1737 Ada Court, Pickering, ON L1V 2Y9.</p> <p>HELDER: We, Henry and Ainae, rejoice in and praise God with the birth of our second son, MICHAEL ANDREW, born on Aug. 29, 1987. A special, long-awaited brother for Henry Allen. Proud grandparents are Mr. Alle Helder, Aylmer, Ont., and Mr. and Mrs. L. Riemersma, Mallorytown, Ont. Home address: R.R.#1, Belmont, ON N0L 1B0</p> <p>TILSTRA: Sid and Evelyn (nee Vander Meulen), with great joy and thankfulness to the Lord, wish to announce the birth of our third child, another beautiful son, BENJAMIN GLEN, born on Sept. 9, 1987. A welcome brother for Alicia and Matthew. Proud grandparents are Mr. and Mrs. Glen Tilstra of Dunnville, and Mr. and Mrs. Jacob Vander Meulen of Belleville. 217 Forest St. W., Dunnville, ON N1A 1P2</p> | <p>1962 October 13 1987 "For there the Lord bestows his blessing, even life forevermore." (Psalm 133:3b) We praise God for the many blessings He has given our parents and grandparents, HEIKE and GERTIE OTTENS (nee Van Halteren) and for this special day, as they celebrate their 25th wedding anniversary. We pray that the Lord will continue to bless and guide you in the years to come. We thank you Mom and Dad for the love you've given and shown to us, with love and congratulations from your children and grandchildren: Tina & Paul Griffioen; Nicolas, Sarah, Molly Sue & Hank Ufkes; Anthony Pete Ottens Reception to be held in the Oakwood Hall in Oakwood, Ont., on Saturday, Oct. 17, 1987, at 7:30 p.m. Home address: 45 Albert St. S., Lindsay, ON K9V 3G9</p> | <p>BOUWMA-FLIM: With thankfulness to God, Mr. and Mrs. William Bouwma and Mr. and Mrs. Henk Flim are happy to announce the forthcoming marriage of their children KAREN CYNTHIA and GLENN HAROLD. The ceremony will take place on Saturday, Oct. 17, 1987, at 3:00 p.m., in the Hebron Chr. Ref. Church of Whitby. Rev. R. Fisher officiating. Future address: 505 Colborne St. W., Whitby, ON L1N 1X7</p> <p>WIERSMA-HOPMAN: With much joy and thankfulness to the Lord for bringing our children together, we, Tymen and Clara Hopman, Wallaceburg and Joe and Hilda Wiersma, Chatham, wish to announce the forthcoming marriage of SUZANNE and RICK on Saturday, Oct. 17, 1987, in the Grace Chr. Ref. Church, Chatham. Rev. James Poolman officiating. "Our prayers go with you kids for a happy life together." Future address: 16 Jasper Ave., Chatham, ON N7M 4B8</p> | <p>On Sept. 26, 1987, after a brief illness, the Lord called home our dear member, Mrs. ANNATTEMA It is our prayer that the Lord will surround her husband and children with his comfort and love. She is sadly missed by the members of the Ladies Society of the Chr. Ref. Church of Smithville, Ont.</p> | |

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| <p>"Want hetzij dat wij leven, wij leven den Here, hetzij dat wij sterven, wij sterven den Here: hetzij dan dat wij leven, hetzij dat wij sterven, wij zijn des Heren." (Rom. 14:8)</p> <p>Zalig zijn de doden, die in de Here sterven. Heel plotseling is uit onze vriendenkring door de Here weggenomen op de leeftijd van 68 jaar, onze mede-bewoonster,</p> <p>Mrs. MARY MEDENBLIK</p> <p>echtgenote van Mr. Julius Medenblik. Ook hierdoor roept God ons toe: "Bereid Uw huis want gij zult sterven."</p> <p>Moge de Here haar man, hun kinderen en kleinkinderen een troest zijn in dit verlies.</p> <p>Namens de bewoners van "South Chatham Village."</p> <p>The Lord in his infinite wisdom and love, took our beloved niece,</p> <p>NATALIE JOANNEROORDA</p> <p>to be with him. Even though she spent a very short time with us, June 24 to Sept. 16, she touched our lives. We remember you, Nat, with love. May the Lord richly comfort you Margaret-Ann.</p> <p>With love, the aunts and uncles:</p> <p>Ed & Gloria — Orangeville Wayne & Grace — Inglewood Rick & Rita — Waldemar Brad — Orangeville Terri & Joanne — Grand Valley Tim — Orangeville</p> <p>Little One</p> <p>When I look at you I cry inside You are so helpless So small That tube in your nose So you can breathe Another one so you Can eat I wonder sometimes Why? How could I conceive One so helpless When I look at you I feel joy 'Cuz your mine.</p> <p>Margaret-Ann Roorda, 55 First St., Orangeville, ON L9W 3Y8</p> <p>Lucknow, Ont.</p> <p>On Sept. 2, our nephew and grandson,</p> <p>DANIEL MARK VANDER KLIPPE</p> <p>was taken to his heavenly home. Daniel was 10½ months old. We wish his parents, Bill and Hilda, and his brothers, Nathan and Stephen, God's continuing comfort and also his wisdom and understanding during this time of sorrow and questioning.</p> <p>Grandfather: Gerrit Willem Vander Klippe — Lucknow, Ont. Aunts and uncles: Linda & Ralph Haverkamp — Clinton, Ont. Alice & Leo Blydorp — Orangeville, Ont. Derick & Annette Vander Klippe — Mississauga, Ont. Margaret & Henry DeBoer — Woodstock, Ont.</p> | <p>Christian Reformed widower, age 55, seeks female companionship. Please send reply in Dutch or English to Jerry Hengeveld, Box 1142, Pictou, Nova Scotia B0K 1H0</p> <p>Teachers</p> <p>BARRIE, ONT.: Timothy Chr. School, Barrie, expects to have the following openings: 1. Dec. - Mar., Grade 8 principal's relief (40% time); 2. Feb. - June, Grade 3 & 4 full-time. Send resumes to Mr. H.K. Bergsma, Principal, 49 Ferris Lane, Barrie, ON L4M 2Y1; tel.: (705) 726-6621.</p> <p>COBOURG: Northumberland Chr. School will need an experienced teacher for the primary grades, beginning in Sept., 1988. Send application and a statement of philosophy to: Mr. Henry Lise, Principal, R.R.#5, Cobourg, ON K9A 4J8; ph. 416-372-8766. Consider joining a culturally aware community in a "school with a difference" that is 'child-oriented, teacher-directed, Christ-centred and community-supported.'</p> <p>BRANTFORD: Due to maternity leave we are looking for a Kindergarten teacher for Brantford Chr. School, from Jan. 4, 1988, until the end of the school year. This is a part-time position, 3 days per week (Mon., Wed., Fri.) and also a possible 2 mornings remedial. Submit resume to: Mr. C. Vanderveen, Principal, c/o the school at 7 Calvin St., Brantford, ON N3S 3E4; telephone: (519) 752-0433.</p> | <p>Employment opportunity at the Institute for Christian Studies: Secretary/receptionist. Duties include answering phone, typing, word processing and working with ICS publications. Typing skills a must. Send resume to: ICS 229 College St., Toronto, ON M5T 1R4 or phone Sarita at (416) 979-2331.</p> <p>Full-time or part-time counsellor needed for Christian Horizons' Home for the developmentally handicapped in Brampton, P.S.W. or equivalent training. Contact Gwen Hiemstra at 416-453-1705 or 416-459-0175.</p> <p>Modern 650 sow farrow to finish hog operation, near Winnipeg, is looking for a manager. Large, modern, 3-bedroom house available. Applicants should be familiar with feeding systems, electricity and plumbing. Send resume to: Robert Reinink, Box 25, Dugald, MB R0E 0K0. Phone: (204) 853-7356.</p> | <p>Help wanted on dairy farm in Barrie area. Looking for person to do light chores and some field work. Good house supplied.</p> <p>Call John or Harry Eisses at 705-436-1960 or 436-1109.</p> <p>Chr. Day Care Centre requires an ECE teacher. Apply to: Bayfair Day Care, Box 37, Pickering, ON L1V 2R2 or call (416) 839-1842.</p> <p>Experienced, ambitious salesclerk wanted immediately for active Home Hardware & Farm Supply Store, located in Wellandport, Ont. Farm knowledge an asset. Wages commensurate with experience. Excellent benefit package. Call (416) 386-6887 or 899-1584 after 6 p.m.</p> <p>Experienced upholsterer wanted in St. Catharines area. Phone (416) 684-3979 before 7 p.m.</p> | <p>Basement room for rent in Chr. Brampton home. Suitable for single, non-smoking student or working person. Call (416) 451-1342.</p> <p>Florida, near Orlando: furnished, two-bedroom, mobile home, with large kitchen, livingroom and sun porch; all utilities included. \$200 U.S. per week for one couple; \$250 U.S. per week for two couples. Phone: (416) 450-3988.</p> <p>Florida-Gulf of Mexico: 2 bedroom condo, ideal family place in Indian Rocks, very private, heated pool, across road from beach. Available until Jan. 23, 1988. Rent rates US \$350-500 per week. Phone Toronto: 226-1137 or 785-0794.</p> <p>For rent in Holland!</p> <p>In beautiful and pastoral Gelderse Achterhoek, 3-4 bedroom home for rent from Dec., 1987, to Sept. 1, 1988, or part thereof. \$350 per week includes heat and utilities except telephone. For further information call 1-416-335-2904.</p> <p>Fort Meyers, Florida: 1-bedroom trailer with airconditioning and Florida room. 3 miles from beach. Available Oct., Nov., Dec., and after Mar., 1988. \$200 U.S. per week. Call: 416-839-8199.</p> <p>Palmetto, Florida: 30' trailer, fully equipped, air-conditioned on little lake. Sunroom and use of two bicycles. Oct./Nov./Dec. \$700 (Can.), per month. Call (416) 945-0820.</p> |
| | <p>Employment Wanted</p> <p>Married man, ready for a change in position on a dairy farm. Approximately 8 hours a day, circumstances permitting. Fully experienced in milking and feeding, and loves doing it. If this could apply to your situation, please drop us a line. Write to Calvinist Contact, file #2476, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9</p> | <p>Administrative Assistant</p> <p>Calvin College and Seminary</p> <p>is seeking an administrative assistant for the Meeter Center for Calvin Studies.</p> <p>For job description, write to:</p> <p>The Meeter Center Calvin College & Seminary Grand Rapids, MI 49506 USA or call: (616) 957-7081</p> | <p>Christian Stewardship Services</p> <p>a charitable organization giving educational leadership in personal stewardship as well as in charitable giving, seeks to expand its staff with a full-time (or 3/4 time)</p> <p>STEWARDSHIP OFFICER</p> <p>to conduct seminars, advise clients, and write relevant articles for a constituency based throughout Canada. Inquiries held in strict confidence.</p> <p>Position description and requirements available upon request.</p> <p>Call (416) 598-2181</p> <p>Apply in writing by October 12 to:</p> <p>Christian Stewardship Services #210 - 455 Spadina Ave., Toronto, M5S 2G8</p> | <p>For Sale</p> <p>Een Leuk Geschenk Voor Holland</p> <p>VAN TOEN EN NU</p> <p>door Lini R. Grol</p> <p>Een gezellige dichtbundel met knipsel-illustraties. 60 bladz., \$5.50.</p> <p>Send cheque or money order to:</p> <p>Send _____ copies of _____</p> <p>to: Name _____</p> <p>Street _____</p> <p>City _____ Prov. _____</p> <p>Code _____</p> <p>\$1.50 postage and handling per book. Two copies mailed free of charge.</p> <p>Lini Grol, 1431 Pelham Rd. Fonthill, ON L0S 1E0</p> |
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Events

Musical Variety Evening

sponsored by
Ontario Christian Teachers Association
featuring

- Rick Pauw, classical guitarist accompanied by Pianist Carolyn Mostert
- Rob Van Wyck, Flautist with piano accompaniment
- 70-member Calvin Christian Senior Choir (Hamilton)
- The Ambassadors in a comical costumed cantata "The Rooster Rag"

PLACE: REDEEMER COLLEGE AUDITORIUM, ANCASTER

DATE: Thursday, October 22, 1987

TIME: 7:30 - 9:00 p.m.

PRICE: \$3.00 per person or \$10 per family.

— TICKETS AVAILABLE AT THE DOOR —

The Chatham Christian School Society
will host an

Appreciation Dinner on Saturday, November 14, at 6:30 p.m.

in honour of our
retiring principal

MR. JOHN POSTMA

who has served our school
30 years

We extend an invitation to all friends, colleagues, former staff and students to attend this celebration.

Tickets may be obtained at either the elementary or high school or by contacting:

Greta Vanderveen
R.R.#4, Blenheim, ON N0P 1A0
Telephone: (519) 676-4194

Tickets are \$10 per person to be purchased before Nov. 1.

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Bob Goudzwaard, Ph.D.
Professor of
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and philosophy,
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Church news

New clerk

— First Christian Reformed Church, Vancouver, B.C.:
Fred Pel, 4278 Watling St.,
Burnaby, B.C. V5J 1V2; 604-433-5549.

Calendar of Events will return next week.

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Meeting of the
All Ontario
Diaconal Conf.

October 17
9:00 a.m. - 4:00 p.m.
John Knox Chr.
School, Brampton

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* These workshops are **open to all persons**
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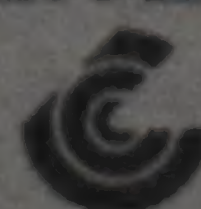
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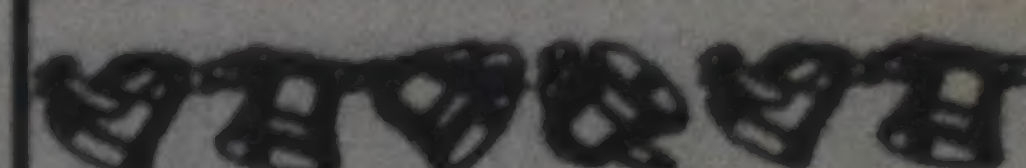
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Children \$558

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1 John 3:16-18
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life for us, we are to
give of ourselves to the needy.

We can show Jesus' love to
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now for the World Relief-World
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November 2-8, 1987

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Dutch

Persoverzicht

Carl D. Tuyl



De tarievenonderhandelingen met de Verenigde Staten hadden iets weg van een verloving die maar niet tot een trouwdag kan komen. De Canadese delegatie gaf te kennen geen voordeel in verdere besprekingen te zien en ging naar huis, hetgeen door de Amerikanen in het algemeen werd beschouwd als een taktiek om voordeel te behalen. Intussen zijn een aantal Canadese topfunctionarissen, onder wie twee kabinet-ministers, naar Washington vertrokken om te zien of ze de besprekingen weer aan de gang kunnen krijgen. De laatste berichten over mogelijke hervatting van de onderhandelingen waren niet erg optimistisch. In ieder geval heeft het gebeuren aandacht getrokken in de Amerikaanse pers, die tot kort geleden uitslagen van vierde klasse honkbal belangrijker achtte

dan economische onderhandelingen met Canada. Ook de *New York Times* leverde commentaar.

★★★★

Er zijn in ons land, mede door gebrek aan voorlichting, nog steeds wijd uiteenlopende meningen ten opzichte van een eventuele accijnsvrije grens tussen Amerika en Canada. John Turner is enigszins gereserveerd, maar niemand weet precies hoe zijn standpunt is. Dat feit draagt zeer betekenisvol mee aan de onrust in de Liberale Partij. De recente overwinning van Peterson in Ontario wordt mede verklaard door zijn uiterst kritische houding ten opzichte van de onderhandelingen. Het is ook opmerkelijk dat de N.D.P., alhoewel thans de officiële

oppositie in Toronto's Queen's Park, zetels in de recente verkiezingen in Ontario heeft verloren. De N.D.P. is de enige partij die zich ronduit tegen een overeenkomst heeft verklaard.

★★★★

Ook over eventuele voordelen en nadelen van een handelsverdrag met Amerika zijn de meningen zeer verdeeld. De regering geeft de indruk dat het wel en wee van onze toekomst afhangt van het slagen van de onderhandelingen. Er zijn echter ook wel ingelichte bronnen, onder wie de Economische Raad van Canada, die verklaren dat ook zonder een verdrag onze levensstandaard gestaag zal rijzen. De onzekerheid over resultaten in de onderhandelingen had in ieder geval geen ongunstige invloed

op de waarde van onze dollar, die scherp omhoog ging ten opzichte van de Amerikaanse dollar.

★★★★

Er zijn stakingen en geruchten van stakingen. De vakbond van postambtenaren willen al gauw er mee ophouden. Bob White heeft Ford tot October de tijd gegeven om over de brug te komen, en machinisten op de binnenvaart zijn van plan er het bijltje bij neer te gooien als de scheepvaartmaatschappijen niet aan hun eisen voldoen. De vakbonden voelen zich bedreigd door een definitieve bezuinigingspolitiek in het bedrijfsleven. De grondstoffen-industrie zowel als fabrikanten ondervinden scherpe concurrentie van het buitenland en proberen zich te handhaven door hogere produktiviteit. Die situatie schept konflikten die helaas met bitterheid uitgevochten worden. Het wordt tijd dat de bakens verzet worden en voortdurend overleg tussen de vakbonden en het bedrijfsleven de huidige vijandige houdingen zullen veranderen in een meer produktief systeem van arbeidsovereenkomsten.

★★★★

Er werd in Washington een studie over zure regen gepubliceerd. Volgens dit rapport werd van Canadese zijde de schade zwaar overdreven. Onze Minister voor Milieu Zaken, Thomas McMillan, wond er geen doekjes om en hij noemde het Amerikaanse rapport hocus pocus.

★★★★

Nederlandse havenpolitie waarschuwde Canadese autoriteiten voor de mogelijkheid van een nieuwe poging om illegale immigranten naar Canada te vervoeren. Het wetsontwerp inzake politieke vluchtelingen komt volgende week in behandeling in de Kamer. De oppositie wil dit wetsontwerp met alle macht bestrijden, omdat het de bonafide vluchtelingen moeilijk zal maken ons land binnen te komen.

★★★★

De stemming in Europese diplomatieke Westerse kringen had iets weg van nerveusiteit. Het recente bezoek van de Oost-Duitse president aan West Duitsland riep de vrees op van een herenigd Duitsland. Een herenigd Duitsland heeft in het verleden behalve filosofie en symphonieën ook wereldoorlogen geëxporteerd,

en de schrik daarvan zit diep in het Europese bewustzijn. Bovendien is er de grote mogelijkheid dat binnen afzienbare tijd door het kernwapenakkoord de landen van het Oostblok belangrijk militair overwicht zullen hebben.

★★★★

Een aardbeving in Columbia heeft verschrikkelijke gevolgen gehad. Het aantal slachtoffers wordt in de honderden geteld. Weer een herinnering aan het feit dat we leven in wat de Bijbel noemt het laatste der dagen. Oorlogen en geruchten van oorlogen, hongersnood, aardbevingen

★★★★

Iran zaait nog steeds mijnen in de Perzische Golf alsof het spinazie was in een volkstuintje. Marine-eenheden van veel Navo-landen proberen de scheepvaart daar te beveiligen, omdat de Westerse landen de olie uit deze streek nodig hebben. Nederland zond twee mijnenvegers die op weg zijn naar de Golf. De Nederlandse mijnenvegers staan onder Belgisch kommando.

★★★★

Er zijn waarnemingen die er op zouden duiden dat de invloed van Khomeini in Iran vermindert. Zijn vroegere raadsman — Medhi Hashemi — werd terecht gesteld wegens verraad. Er zou in Iran een intensieve strijd om macht aan de gang zijn tussen twee partijen, waarvan de één onder leiding van de voorzitter van het Iraanse parlement — Rafsanjani — de overhand zou hebben gekregen. Washington sprak dreigende woorden in de richting van Teheran en politieke waarnemers achtten Amerikaanse militaire aktie tegen Iran niet onmogelijk.

★★★★

Het is al bijna weer Dankdag. Zegeningen tellen! Leven. Vrijheid. Geloof. De kerk. Voedsel. Vrienden. Familie. Kinderen. Moeder de vrouw. Uw man. Ouders. Warmte in de winter. Droogte in de regen. Zonneschijn en groei voor het gewas. Werk aan de winkel. Bloemen en ijspegels aan uw venster. Buren. Spaarbankboekje. Scholen. Onderwijzers en onderwijzeressen. Dokters en verpleegsters. Muziek. Ga maar door, ga maar door ...!

Carl Tuyl is predikant van de Christian Reformed Church in Kingston, Ontario.

THE ORDER OF ONTARIO



Een exceptionele eer voor uitzonderlijke mensen...

Mensen die het uiterste presteren en wiens diensten tot de gemeenschap in Ontario en elders hebben bijgedragen.

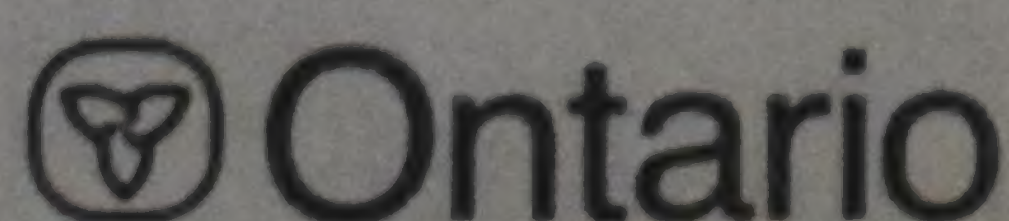
De regering van Ontario verleent de "ORDER OF ONTARIO", om een bepaalde categorie mensen te eren, die uitzonderlijke prestaties hebben bewezen op het gebied van de kunst of in de sport; in het bedrijfsleven; of in een bepaalde tak van industrie op educatief terrein; of op het gebied van gezondheid en welzijn; in de wetenschap; in maatschappelijke diensten... en in iedere andere vorm.

Aanbevelingen voor de "ORDER OF ONTARIO" worden overwogen door een adviserende raad. De voorzitter van deze raad is de edelachtbare Lincoln M. Alexander, Lieutenant Governor of Ontario. De leden van de raad zijn:

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Honourable Hugh Edighoffer, Speaker of the Legislative Assembly
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The choice is ours, the time is now

Jeremy Rifkin, *Time Wars: The Primary Conflict in Human History*. New York: Henry Holt, 1987. 263 pp., cloth, U.S. \$18.95. Reviewed by Hendrik Hart, Senior Member in Systematic Philosophy, Institute for Christian Studies.

This book, put on the market only last month, will probably be recognized as so important that paperback editions will hit the market this month. Then buy it, whoever you are. For you'll hear Rifkin mentioned in conversations and will see *Time Wars* referred to in articles for months to come. And you'll want to participate. If we understood our time and this book, the synod of the CRC would have a report on it next June, the Calvin Center for Christian Scholarship — whose product *Earthkeeping* is mentioned by Rifkin — would start a team working on it this fall, and the Institute for Christian Studies (ICS) would devote this year's Interdisciplinary Seminar to the writing of a discussion volume on it.

For many years now philosophers and computer scientists have abstractly debated Artificial Intelligence. The rest of us have not been much interested. But in this book the role of the computer is presented in a way that is at once so urgent and so accessible for all of us, that we'll be hearing it discussed by the morning rush hour crowd on the subway. Rifkin presents the role of the computer for our salvation. He discusses its impact for governments, their budgets, and their ability to do justice. He shows us how the silicon chip will allow multinationals to rule as unseen and beyond our control. He argues how it will influence us to rob the face of the earth naked so that birds will no longer fly and flowers no longer bloom.

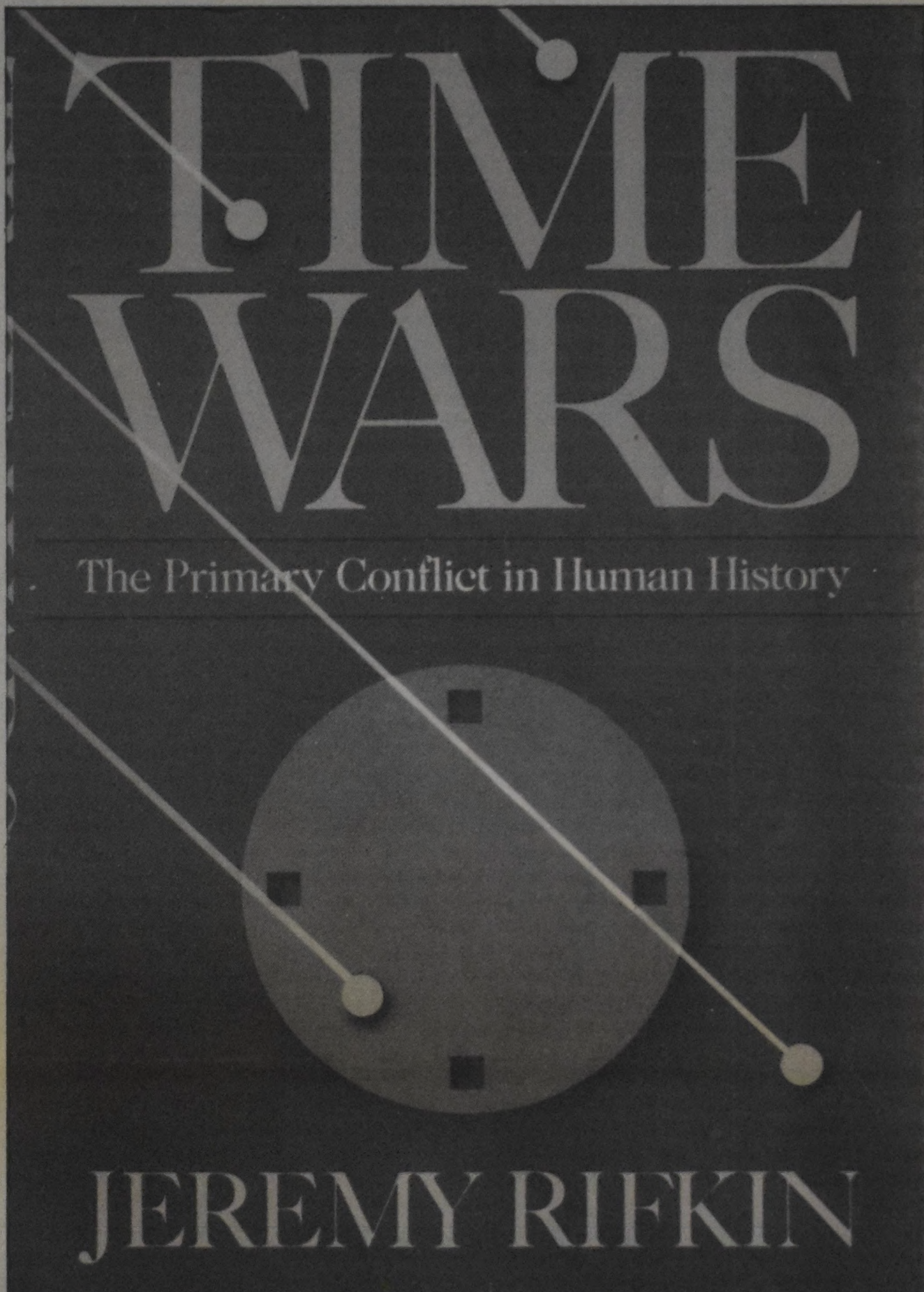
Clockwork universe

Rifkin's most fundamental thesis is one that the late Dutch

philosopher Herman Dooyeweerd would have loved: our lives are always most centrally organized by our relation to time. What we understand time to be and how we deal with it sets the tone for what our culture will be like. Former cultures learned to know time by the rhythms of nature: seasons, cycles. Modern western civilization tells time by the clock and accepts a mechanized clockwork universe. The culture now zooming in on us tells time by the nanosecond (= 1 billionth second). Its universe is a collection of information without history and without a need to be preserved. The universe from now on will be processed according to our programs. We'll be able to remake that universe in endless ways. And we'll have new information every day as well as new programs. That universe will work even better if we need not bother with birds and flowers, because we can simulate what we want to see and artificially produce what we need.

The three chapters of Part I establish that our experience of time is indeed central to our culture. Part II, in five more chapters, describes the different ways in which humanity has historically related to time. Part III, in four chapters, shows how time consciousness has been translated into religious, political, and economic power. In Part IV two crucial chapters give a more detailed exposition of the clockwork universe we now inhabit and of the information culture we are about to enter. Finally, the last two chapters provide the concluding Part VI, in which Rifkin pleads with us that, although it may seem unavoidable that the computer age is upon us, we do, nevertheless, have the choice to go for a different kind of world.

The book moves at a fast pace, is clearly written and is filled with revealing facts and interesting documentation. In



16 crisp chapters Rifkin argues his case convincingly in an easy to read style. He presents a well informed, visionary, integrated, and coherent vision. The pastor, the teacher, the historian, the politician, the executive, the moralist, the scientist, the artist, the parent, the doctor, the preacher — indeed almost every interest group and every discipline is addressed by the author — will

find that he is conversant with the situation in which they find themselves.

Human computers

Rifkin ends up telling us that if we allow the age of programmed information to determine who we will be — most of us will do as the computer tells us and a few others will tell the computer what to do — we will become a

culture of power-hungry autonomous creators. But we will also succeed in destroying the creation in which we are placed. The greater our power and the fuller our autonomy, the more distant and alienated we will become from the world around us. All our efficiency aimed at saving time will have cost us the ability to enjoy time or even to have any time at all.

Continued on page 16...



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Books/Meditation

Robert VanderVennen, book review editor

The choice is ours, the time is now

... continued from page 15.

Our creations will be artificial and we'll have to keep moving to keep up with our machines. We will have programmed ourselves to become computers. The question of that future will not be today's question, namely, can computers be human. Instead it will be: how did humans manage to become computers? The earth and its inhabitants will look just like the moon and the first astronauts who landed on it — a barren landscape with robotic humans awkwardly moving over the surface.

The author of *Time Wars* is deeply concerned that we will choose for this new world and that we will end up with a world in which reflection, commitment, history, love, surprise, and a host of other typically human realities will have become obsolete. He pleads with us to re-evaluate what time means for us and to adopt the intimacy of shared time and care time. He wants us to reject time as power and autonomy because then time

will alienate us from creation and distance us from one another and even from ourselves.

The time is now

The importance of this book, I think, lies in the combination of a number of closely related insights. Rifkin ably argues that civilizations are held together by fundamental, central, integrative experiences, insights and attitudes. He also makes it very plausible to believe that leaders, rulers, religious visionaries, and others have a way of representing that core reality as a path of real hope for the future, and in that way they get the rest of us to adopt their vision as our own. He further dissects the powerful thesis that our experience of time is a code to how all these different core attitudes are interrelated. Having done that, he presents an intriguing pattern for our self-understanding in the context of the problems of our time. And with all this in place he convincingly ends his book with two short, dramatic sentences: "The choice is ours.

The time is now." He means to say: we can either accept the destructive and inhuman/unnatural construction of time we have made possible for ourselves, and thereby robotize our world and ourselves, or we can — today or at most tomorrow! — admit the folly of our hunger for autonomous power and start to explore more carefully what our temporality means for us.

The power of the book also makes it vulnerable. Are we willing to accept his challenge to admit that all our problems basically are a matter of wrong timing? Christians have always had difficulty accepting the relativity of our core experiences. We Calvinists, for example, talk about the core of reality in terms of a covenant between a sovereign creator and creatures called to glorify their maker. To view that not as the timeless truth of God but as one powerful biblical metaphor, perhaps to be replaced by another more suitable metaphor in a different age, is very difficult for us. Rifkin suggests to us that the metaphor we need in order to

understand our modern predicament is that of being timekeepers. He wants us to understand that being out of synch, being out of step with the rest of creation, challenges us to learn from the other creatures what else is involved in timekeeping than keeping your watch wound, keeping your machine well oiled.

Giving heed to Rifkin's single-metaphor analysis of history is, however, not so difficult if we remember how time plays a fundamental role also in core proclamations of scripture. The "fulness of time" and all that is associated with it is a significant concept in the Bible. What Rifkin argues, one might say, is that we are busy emptying time. We will have achieved all power and autonomy when we have succeeded in eliminating all that we sought to control. Instead of accepting the limits and the givens of reality and living in communion with creation, we want to erase all limits and make things the way we want them. If we create such a world, we will have succeeded in eliminating all that is real.

Basically Rifkin asks us to be open to the revelation of the fulness of time and to accept that revelation in the closeness of communion with all creatures. Within the context of that framework of understanding he tells us that we need not be without hope. I am convinced that Christians who are open to Rifkin's powerful vision will be able to enrich their lives, to make more sense of our times, to have a more meaningful estimation of our calling to contribute more redemptively to the lost world in which we live.



Friends of God

Wayne Brouwer

Judas (1)

Acts 1:15-20

When missionary Don Richardson first translated the events of Jesus' suffering and death to the Savi people of Iryan Jaya, he was startled to find them applauding Judas as the hero of the story! It seems that one of the most honoured customs among these fierce people was that of "fattening a friend for the slaughter," showering a person with great affection, and then turning on him in a moment with pre-meditated murder.

Villain?

Years of Sunday school stories have given most of us such a loathing for Judas that we can hardly conceive of him as a "good guy." He is the picture of the lowest point to which a human being can stoop, and his name has entered the dictionaries as a legitimate noun meaning "traitor," or "one that betrays under the pretense of friendship," or even an animal that is "used as a decoy or to lead other animals to slaughter."

Kingdom missionary

But other details of the gospel records provide a different picture of this man. Remember that he was one of the Twelve, hand-picked and called by Jesus as an active participant in the Kingdom of God. He started with Jesus before all the miracles made him popular. He stayed with Jesus when "many of his disciples drew back and no longer went about with him." (John 6:66) He was personally taught by Jesus, and sent out as a missionary with the message of Jesus. We read that the disciples, Judas among them, cast out demons in the name of Jesus, and, as Jesus himself indicated, Satan does not cast out his own demons. Judas was passionately devoted to Jesus' person, mission and message.

Trusted leader

Remember too that Judas had been selected as treasurer for the group. No organization puts an untried or untrustworthy person in so important a post. And even though John tells us later that Judas eventually began to dip his own fingers into the pot of loot, it is hard to imagine that he was anything but overwhelmingly trustworthy at the start. Also, the name Iscariot that stands often as Judas' "second name" seems to indicate that he was the only one among the Twelve who came from Judea rather than Galilee. Thus Judas grew up in the strictest and most devout part of the country. He was no evil-doer, but a deeply devout, traditional, conservative religious person!

Suddenly, Judas becomes more human to us. He's no longer the villain out there, strange, perverted, twisted. He could be the man next to us in the pew next Sunday morning, or the elder who leads in prayer before worship! He could be teaching our children in Tuesday night catechism classes, or organizing a chapter of the "Concerned Members."

Why then did he do what he did? We'll try to answer that next week.

Wayne Brouwer is a pastor of First Christian Reformed Church in London, Ontario.

Weekly crossword

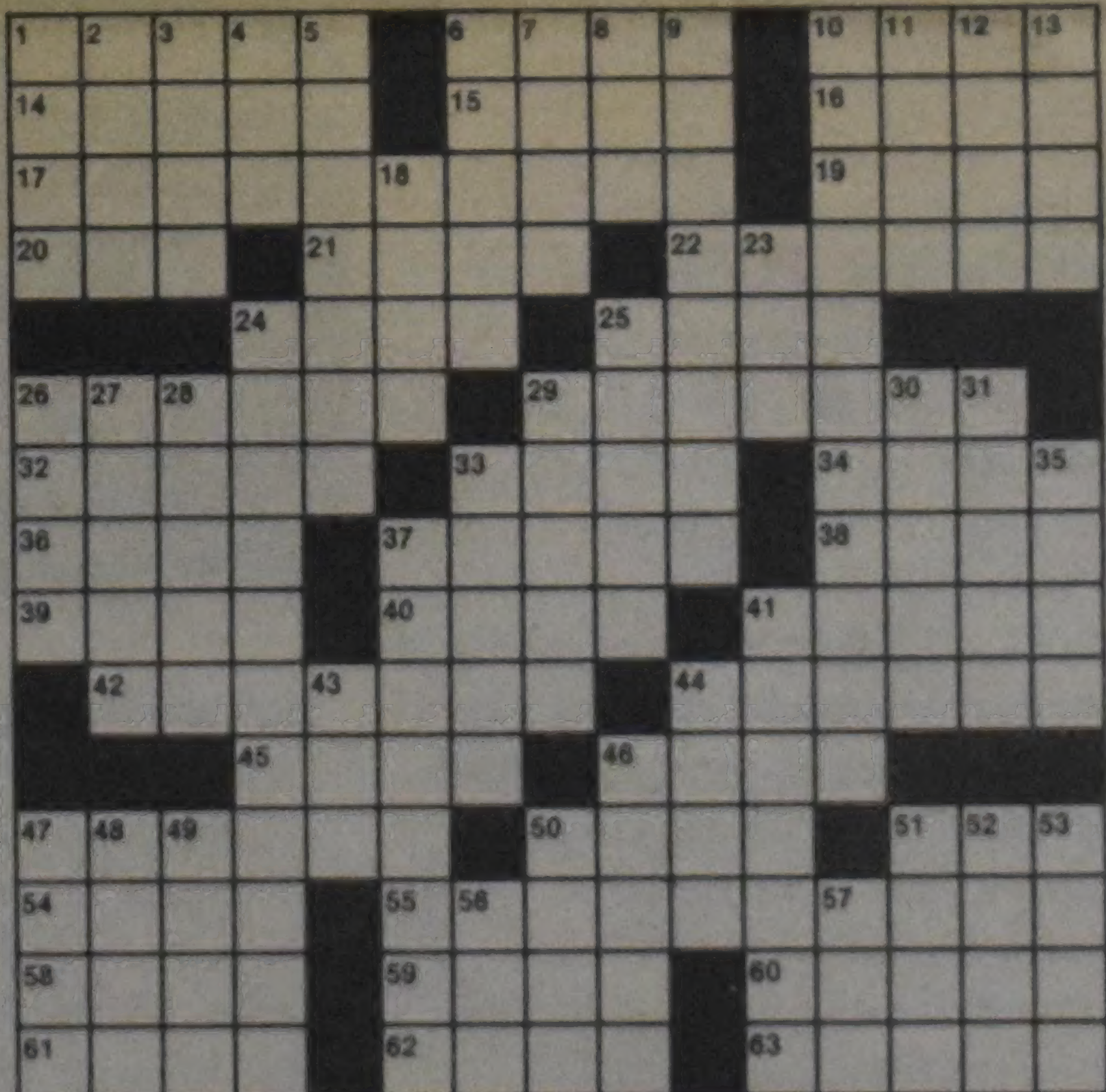
by Betty Jorgensen

ACROSS

- 1 Lively dance
- 6 Khayyam
- 10 Record
- 14 Dress shape
- 15 Brush over
- 16 Island dance
- 17 Data sources
- 19 QED word
- 20 So soon
- 21 Swing on a pivot
- 22 Scholarly theses
- 24 Free ticket for short
- 25 Casa room
- 26 Descendants
- 29 Screens
- 32 Open up a can of —
- 33 Not of the cloth
- 34 Sound of surf
- 36 Not give — (be uncaring)
- 37 Bellamy or Richardson
- 38 Single
- 39 Ancient Irani
- 40 Edible tubers
- 41 Orange type
- 42 Nominated again
- 44 Afr. fly
- 45 Low cart
- 46 Scrooge words
- 47 Monkeylike
- 50 Look for
- 51 Health resort
- 54 — Ben Adhem
- 55 Library files
- 58 Skin: suff.
- 59 Tied
- 60 Orate
- 61 Paul Bunyan tools
- 62 Places of iniquity
- 63 Gives a party

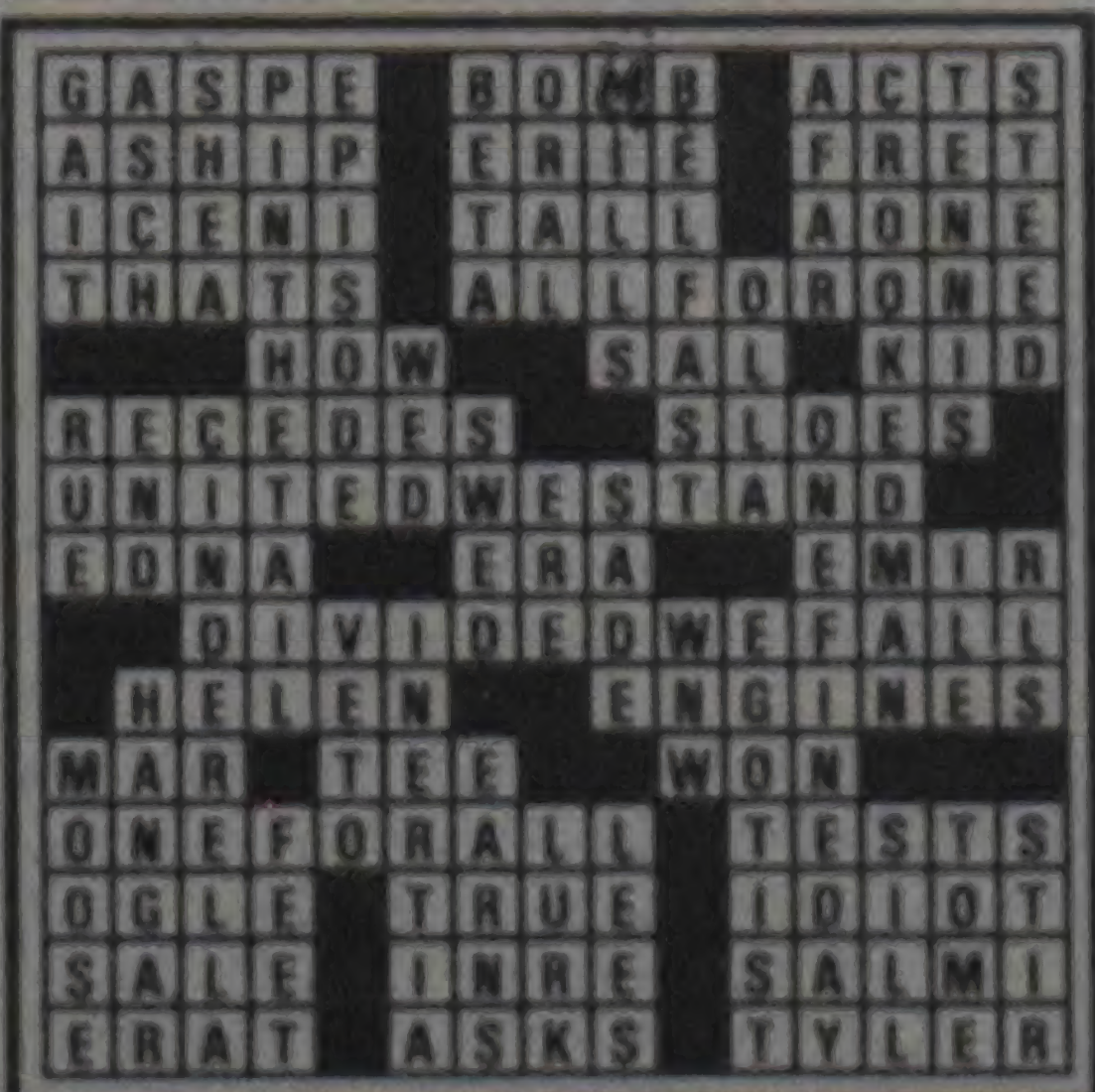
DOWN

- 1 A Cooper
- 2 To shelter
- 3 Hoist
- 4 Unit
- 5 People
- 6 Confess
- 7 Rodents
- 8 Gibraltar denizen
- 9 Look into
- 10 Word books
- 11 Invisible emanation
- 12 Perform on an instrument
- 13 Devours
- 18 Shade trees
- 23 Street sign for short
- 24 Broad summaries
- 25 Sends
- 26 Did the crawl
- 27 Kitchen aid
- 28 Moslem decree
- 29 Caesar e.g.
- 30 "Mr. Chips"
- 31 Male animals
- 33 "Cagney and —"
- 35 Robt. —



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Last Week's Puzzle



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